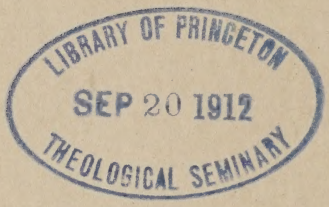
STUDIES IN OLD TESTAMENT · · · · CHARACTERS, RECORDS, POEMS, AND ADDRESSES

WILBERT WEBSTER WHITE



Division BS188
Section .A12
1900

Old Testament Records, Poems and Addresses

Bible. O.T. English. Selections.
1900. Revised

LIBRARY OF PRINCETON
SEP 20 1912
THEOLOGICAL SEMINARY

OLD TESTAMENT RECORDS, POEMS AND ADDRESSES

PORTIONS OF

THE OLD TESTAMENT

IN THE VERSION OF 1885

ARRANGED FOR HISTORICAL STUDY

BY

WILBERT WEBSTER WHITE, PH. D.

LONDON
MARSHALL BROTHERS

PREFACE

This volume is intended to be the companion of "Studies in Old Testament Characters" and was planned to best serve the purposes of that work. The two volumes were prepared at the same time and the needs of the "Studies" have in more than one particular determined the form of the "Records".

The "Studies in Old Testament Characters" is the third course of a series of studies prepared especially for the use of devotional Bible classes of college students. The authors of "Studies in the Life of Christ" and "Studies in the Acts and Epistles" (the two preceding courses of the series) had bases for their work already at hand in "A Harmony of the Gospels" by Stevens and Burton and "Records and Letters of the Apostolic Age" by Burton. The advantages to devotional Bible study of such re-arrangement of the Bible text as is found in these books have been clearly shown by the use of these courses by students. The value of similar analysis and re-arrangement of the material in the Old Testament is equally great in providing a basis for the study of Old Testament characters. The amount of material in a volume in which the whole of the Old Testament text is reprinted would have been too large to meet the purposes for which this book has been prepared. Therefore only such portions of the text are printed in full as were thought necessary to indicate the plan to be followed by the student and to show the value of the Revised Version of the Old Testament in historical and devotional study. Practically the whole of the prophecies of Jeremiah has been printed in full, first, because a clear understanding of these prophecies requires more re-arrangement than is needed in other portions of the Old Testament; secondly, because the material of Jeremiah reveals more of the life and character of a prophet than any other portion of the Old Testament; and thirdly, because critics of all schools are in the main agreed on the re-arrangement of the material of this book.

An Analytical Outline has been arranged of the periods from which the characters to be studied have been chosen. This outline has a chronological arrangement, grouping parallel passages and duplicate material.

In order to aid still further the student to more clearly grasp the historical situations in which to study properly the various characters, nearly fifty Diagrams have been prepared. Some of these also show graphically the analysis of some of the books of the Old Testament, and are designed to give the student a more comprehensive knowledge of the main outlines of the periods which are studied.

The words of Professor Burton in his preface to "Records and Letters of the Apostolic Age" in reference to critical questions as related to his work, are so suitable to the problems met in the Old Testament field, that I take the liberty to quote them here, changing only such words as are necessary to adapt the passage to the Old Testament: "Respecting the place of some portions of the Old Testament in the history, there still remain some problems which must be regarded as in process of investigation rather than as already solved. Among the most difficult are those which involve the question of authorship and genuineness, as well as that of date. The plan of this work renders it impossible to avoid assuming some position upon these latter questions, yet it is no part of its purpose to discuss them; this task belongs to works on Old Testament Introduction. For the purpose of this work it is assumed that the claims of authorship made in the books themselves are true. This course is indeed the one which is most congenial to my own opinions. While the evidence, or lack of evidence, in a few cases certainly justifies the treatment of the question of genuineness as an open one, such examination and estimation of it as I have been able to make has not led me to a positive conclusion against the genuineness of any of the books with which we here have to do. Yet I have constructed the work on this basis not so much for the purpose of expressing an opinion on each of the points at issue, as because, in my judgment, it best adapts the book to the uses for which it is intended. The ordinary student of the Bible, not specially trained in Biblical science, may well make the genuineness of the Old Testament books his working hypothesis at least. The mature scholar, if he has reached the conclusion that all the Old Testament books here under con-

sideration are genuine, will of course desire them assigned to a place consistent with this conclusion. If he has reached a different conclusion in any case, the plan here adopted will at least furnish him a basis of criticism in an arrangement whose faultiness he will be able to point out."

WILBERT WEBSTER WHITE.

Montclair, New Jersey, March, 1900.

CONTENTS

	Page
Principal Divisions of the Old Testament History of Abraham and His Posterity	xi
Analytical Outline of the Old Testament History of Abraham and His Posterity	xiii
Diagrams	xxvi
Old Testament Records, Poems and Addresses . . .	1–194

PRINCIPAL DIVISIONS OF THE OLD TESTAMENT HISTORY OF ABRAHAM AND HIS POSTERITY

PART I.—**PREPARATORY CENTURIES:** From Abraham until Moses.

PART II.—**NATIONAL DEVELOPMENT:** From Moses until Solomon.

PART III.—**NATIONAL DECLINATION:** From Solomon until the Babylonian Captivity.

PART IV.—**TIMES OF RECONSTRUCTION:** From the Babylonian Captivity until Nehemiah.

ANALYTICAL OUTLINE OF THE OLD TESTAMENT HISTORY OF ABRAHAM AND HIS POSTERITY

ARRANGED IN PARTS, CHAPTERS, AND SECTIONS

PART I.

PREPARATORY CENTURIES

FROM ABRAHAM UNTIL MOSES

Chapter I. The Generations of Terah

SECTION

1. The Migration of the Terachites.
   Genesis 11:27-32.

2. The History of Abraham.
   Genesis 12:1-25:11.

Chapter II. The Generations of Ishmael

3. Names and Dwellings of the Sons of Ishmael.
   Genesis 25:12-18.

Chapter III. The Generations of Isaac

4. The Birth and Early History of Isaac's Sons.
   Genesis 25:19-34.

5. The Subsequent Career of Isaac.
   Genesis 26:1-35.

6. The Blessing of Jacob by Isaac.
   Genesis 27:1-40.

7. The Fortunes of Jacob.
   Genesis 27:41-35:29.

[Chapter IV. The Generations of Esau]

[Genesis 36:1-37:1.]

Chapter V. The Generations of Jacob

8. The Wickedness of Jacob's Sons.
   Genesis 37:2-38:30.

9. The Fortunes of Joseph in Egypt.
   Genesis 39:1-41:57.

SECTION

10. The Famine in the Land of Canaan.
Genesis 42:1-45:28.

11. The Descent of Jacob to Egypt.
Genesis 46:1-30.

12. The Settlement of Jacob and his Family in Egypt.
Genesis 46:31-47:12.

13. The Last Days of Jacob in Egypt.
Genesis 47:13-49:33.

14. The Last of Jacob's Sons.
Genesis 50:1-26.

PART II.

NATIONAL DEVELOPMENT

FROM MOSES UNTIL SOLOMON

Chapter VI. The Life of Moses from his Birth until the Arrival at Sinai

15. The Birth, Training and Call of Moses.
Exodus 1:1-7:7.

16. The Plagues and the Passover.
Exodus 7:8-12:36.

17. The Exodus and the Journey to Sinai.
Exodus 12:37-19:2.

Chapter VII. The Life of Moses from the Arrival at Sinai until His Death

18. Legislation at Sinai.
Exodus 19:3-40:38; The Book of Leviticus.

19. The Journeyings of Israel in the Wilderness.
The Book of Numbers.

20. The Wilderness Hymn.
Psalm 90.

21. Farewell Addresses, Song and Death of Moses.
The Book of Deuteronomy.

Chapter VIII. Joshua and the Conquest of Canaan

SECTION

22. Preparation for the Conquest of Canaan.
Joshua 1:1-5:12.

23. The Central, Southern and Northern Campaigns.
Joshua 5:13-12:24.

Chapter IX. Joshua and the Division of Canaan

24. The Inheritance of the Tribes; Last Acts and Words of Joshua.
Joshua 13:1-24:33.

Chapter X. The Times of the Judges until Samuel

25. The Earlier Judges until Gideon.
Judges 1:1-5:31.

26. Gideon and his Successors.
Judges 6:1-10:5.

27. Jephthah and Samson.
Judges 10:6-16:31.

28. Internal Glimpses of the Times of the Judges.
Judges 17:1-21:25; the Book of Ruth.

Chapter XI. The Life of Samuel until the Anointing of Saul

29. The Early Life of Samuel.
1 Sam. 1:1-4:1a.

30. Invasion of the Philistines; Judgment on the House of Eli.
1 Sam. 4:1b-4:22.

31. The Ark of God.
1 Sam. 5:1-7:1.

32. The Gathering at Mizpah; Ebenezer.
1 Sam. 7:2-17.

33. The Request of the People for a King.
1 Sam. 8:1-22.

Chapter XII. Samuel and Saul until the Anointing of David

SECTION

34. The Anointing, Election and Establishment of Saul as King.
    1 Sam. 9:1-11:15.

35. Samuel's Valedictory.
    1 Sam. 12:1-25.

36. Saul's Wars with the Philistines.
    1 Sam. 13:1-14:46, 52.

37. The Rejection of Saul.
    1 Sam. 15:1-35.

Chapter XIII. The Decline of Saul and the Rise of David

38. The Anointing, Advancement and Popularity of David.
    1 Sam. 16:1-18:9.

39. Saul's Early Attempts on David's Life.
    1 Sam. 18:10-20:42.

40. David's Life as an Exile.
    1 Sam. 21:1-27:12; 1 Chron. 12:1-18.

41. Closing Scenes of Saul's Life.
    1 Sam. 28:1-30:31.
    1 Sam. 31:1-13; 1 Chron. 10:1-14.

42. Psalms Reflecting David's Experience as a Shepherd.
    Psalms 8, 19, 23, 29.

43. Psalms Reflecting David's Life as an Exile.
    Psalms 7, 34, 35, 52, 56, 57, 63, 142.

Chapter XIV. David's Reign over Judah at Hebron

44. The Song of the Bow.
    2 Sam. 1:1-27.

45. The Rivals of David Defeated.
    2 Sam. 2:1-4:12.

Chapter XV. David's Reign over all Israel at Jerusalem

SECTION

46. David Established as King over the Nation.
2 Sam. 5:1-5; 1 Chron. 11:1-3.
1 Chron. 12:23-40.
2 Sam. 5:6-10; 1 Chron. 11:4-9.

47. Catalogue and Exploits of David's Mighty Men.
2 Sam. 23:8-39; 1 Chron. 11:10-47.

48. David and the Tyrians and the Philistines.
2 Sam. 5:11-25; 1 Chron. 14:1-17.
2 Sam. 21:15-17.
2 Sam. 21:18-22; 1 Chron. 20:4-8.

49. Removal of the Ark to the House of Obed-edom.
1 Chron. 13:1-5.
2 Sam. 6:1-11; 1 Chron. 13:6-14.

50. Removal of the Ark to Jerusalem.
2 Sam. 6:12-23; 1 Chron. 15:1-16:7.
Portions of Psalms 105, 95, 106; 1 Chron. 16:8-36.
1 Chron. 16:37-43.

51. Songs of the Removal of the Ark.
Psalms 15, 24.

52. The Promise of Eternal Dominion to the House of David.
2 Sam. 7:1-29; 1 Chron. 17:1-27.

53. David's Foreign Conquests.
2 Sam. 8:1-18; 1 Chron. 18:1-17.

54. David's Great Hymn of Thanksgiving.
2 Sam. 22:1-51; Psalm 18:1-50.

55. Other Royal Hymns.
Psalms 101, 20, 21, 60, 110.

56. David's Kindness to Saul's Son.
2 Sam. 9:1-13.

57. The Famine and the Execution of Saul's Sons.
2 Sam. 21:1-14.

SECTION

58. David's Wars with the Ammonites and their Allies.
2 Sam. 10:1-19; 1 Chron. 19:1-19.
2 Sam. 1:1; 1 Chron. 20:1.
2 Sam. 12:26-31; 1 Chron. 20:2, 3.

59. David's Great Sin and His Repentance.
2 Sam. 11:2-12:25.

60. Psalms of David the Penitent.
Psalms 51, 32.

61. David's Family Troubles.
2 Sam. 13:1-14:33.

62. The Rebellion of Absolom.
2 Sam. 15:1-20:26.

63. Some Psalms Which Reflect Experiences of David's Later Life.
Psalms 41, 39, 55, 3, 4, 25, 28, 58, 61, 62, 63, 109, 143

64. The Census and the Plague.
2 Sam. 24:1-25; 1 Chron. 21:1-27.

65. David's Preparation for the Building of the Temple.
1 Chron. 21:28-22:19.

66. Other Psalms Ascribed in the Psalter to David.
Psalms 5, 6, 9, 11, 13, 16, 17, 22, 26, 27, 30, 31, 35, 36, 37, 38, 40, 64, 65, 68, 69, 70, 86, 103, 108, 122, 131, 133, 138, 139, 140, 141, 144, 145.

67. David as an Organizer.
1 Chron. 23:1-27:34.

68. Solomon Chosen to be David's Successor.
1 Kings 1:1-53.

69. David's Charge About the Temple; the Offerings and the Prayer
1 Chron. 28:1-29:25.

70. David's Last Charge to Solomon.
1 Kings 2:1-9.

71. The Last Words of David.
2 Sam. 23:1-7.
1 Chron. 29:26-30; 1 Kings 2:10, 11.

Chapter XVI. Solomon, the Son of David

SECTION

72. Solomon Established upon the Throne of David.
1 Kings 2:12-46.

73. The Ideal King.
Psalm 72.

74. The Wisdom of Solomon.
1 Kings 3:1-4:36; 2 Chron. 1:7-13.

75. The Temple and the Palace of Solomon.
1 Kings 5:1-8:66; 2 Chron. 2:1-7:10.

76. The Glory and the Decline of Solomon.
1 Kings 9:1-11:42; 2 Chron. 7:11-9:31.

77. The Books Commonly Attributed to Solomon.
The Canticles, The Proverbs, and Ecclesiastes.

PART III.

NATIONAL DECLINATION

FROM SOLOMON UNTIL THE BABYLONIAN CAPTIVITY

Chapter XVII. Kings and Prophets of Pre-Assyrian Times

78. Rehoboam of Judah and Jeroboam of Israel.
1 Kings 11:26-14:31; 2 Chron. 9:31-12:16.

79. A Man of God and an Old Prophet.
1 Kings 13:1-34.

80. Ahijah the Prophet and Jeroboam the King.
1 Kings 14:1-20.

81. Abijam of Judah and Jeroboam of Israel.
2 Chron. 13:1-22.

82. The Kings Abijam and Asa of Judah.
1 Kings 15:1-24.

83. The Chronicler's Account of Asa of Judah.
2 Chron. 14:1-16:14 (cf. 1 Kings 15:9-24).

84. The Five Kings of Israel Next After Jeroboam.
1 Kings 15:25-16:27.

Chapter XVIII. Kings and Prophets of Early Assyrian Times

SECTION

85. Elijah and the Famine in Ahab's Time.
1 Kings 16:28-19:21.

86. Ahab of Israel and Ben-hadad of Syria.
1 Kings 20:1-43.

87. Ahab of Israel and Naboth the Jezreelite.
1 Kings 21:1-29.

88. Ahab of Israel and Micaiah the Prophet.
1 Kings 22:1-40; 2 Chron. 18:1-34.

89. Jehoshaphat King of Judah.
1 Kings 22:41-50; 2 Chron. 17:1-21:1.

90. The Last Days and the Translation of Elijah.
1 Kings 22:51-2 Kings 2:18.

91. Elisha the Prophet,
2 Kings 2:19-8:15.

92. The Sons of Ahab of Israel and of Jehoshaphat of Judah.
2 Kings 8:16-29; 2 Chron. 21:1-22:9.

93. Elisha the Prophet and Jehu King of Israel.
2 Kings 9:1-10:36.

94. Athaliah Queen of Judah and Jehoiada the Priest.
2 Kings 11:1-20; 2 Chron. 22:10-23:21.

95. Jehoiada the Priest and Joash King of Judah.
2 Kings 11:21-12:21; 2 Chron. 24:1-27.

96. Elisha the Prophet and Jehoash King of Israel.
2 Kings 13:1-25.

97. Amaziah of Judah and Jehoash of Israel.
2 Kings 14:1-22; 2 Chron. 25:1-28.

98. The Kingdom of Judah and Joel the Prophet.
Joel 1:1-3:21.

99. Jeroboam II King of Israel and Jonah the Prophet.
2 Kings 14:23-29; The Book of Jonah.

100. Jeroboam II King of Israel and Amos the Prophet.
2 Kings 14:23-29; The Book of Amos.

101. Jeroboam II King of Israel and Hosea the Prophet.
2 Kings 14:23-29; The Book of Hosea.

Chapter XIX. Kings and Prophets of Middle Assyrian Times

SECTION

102. The Last Six Kings of Israel and Hosea the Prophet.
2 Kings 15:8-31; 17:1-41; The Book of Hosea.

103. Uzziah King of Judah and Isaiah the Prophet.
2 Chron. 26:1-23; Isa. 6:1-13.

104. Jotham King of Judah and Isaiah the Prophet.
2 Kings 15:32-38; 2 Chron. 27:1-9; Isa. 2:1-5:30.

105. Ahaz King of Judah and Isaiah the Prophet.
2 Kings 16:1-20; 2 Chron. 28:1-27; Isa. 7:1-12:6; 14:28-32.

106. Jotham, Ahaz, and Hezekiah, Kings of Judah, and Micah the Prophet.
The Book of Micah.

107. Hezekiah King of Judah and Isaiah the Prophet.
2 Kings 18:1-20:21; 2 Chron. 29:1-32:33; Isa. 36:1-39:8.

108. Songs of Deliverance from the Assyrian.
Psalms 75, 76, 46, 47, 48.

109. A Summary of Isaiah's Preaching—"The Great Arraignment."
Isaiah 1:1-31.

Chapter XX. Kings and Prophets of Late Assyrian Times

110. Manasseh and Amon Kings of Judah.
2 Kings 21:1-28; 2 Chron. 33:1-25.

111. Nahum the Prophet and the King of Assyria.
The Book of Nahum.

112. Josiah King of Judah.
2 Kings 22:1-23:30; 2 Chron. 34:1-35:27.

113. The Prophet Habakkuk.
The Book of Habakkuk.

114. The Prophet Zephaniah.
The Book of Zephaniah.

Chapter XXI. Jeremiah the Prophet and His Contemporaries

115. The Kings of Judah in Jeremiah's Time.
2 Kings 22:1-25:30; 2 Chron. 34:1-36.

SECTION

116. The Call and the Commission of Jeremiah.
Jer. 1:1-19.

117. The Substance of Jeremiah's Message During the Reign of Josiah.
Jer. 2:1-6:30; 11:1-12:17.

118. The Arrest of Jeremiah for Preaching in the Temple Court.
Jer. 26:1-24.

119. The Message of Jeremiah for Which He Was Arrested.
Jer. 7:1-10:25.

120. Jeremiah as an Intercessor.
Jer. 14:1-15:21.

121. The Prophet Remaining Unmarried.
Jer. 16:1-13.

122. Various Messages of Warning.
Jer. 16:14-17:27.

123. The Potter's House Visited and the Lesson.
Jer. 18:1-23.

124. The Potter's Vessel and the Lesson.
Jer. 19:1-13.

125. Jeremiah Smitten and Imprisoned by Pashhur.
Jer. 19:14-20:18.

126. Wine Offered by the Prophet to the Rechabites.
Jer. 35:1-19.

127. The Roll Cut and Burned by Jehoiakim.
Jer. 36:1-32.

128. The Message of Jeremiah to Baruch.
Jer. 45:1-5.

129. Prophecies Against Judah and the Nations.
Jer. 25:1-38; 46:1-49:39.

130. The Linen Girdle and Its Message.
Jer. 13:1-27.

131. The Kings and the False Prophets Arraigned.
Jer. 22:1-23:40.

SECTION

132. The Vision of the Baskets of Figs.
Jer. 24:1-10.

133. The Symbolic Yokes and Bands.
Jer. 27:1-11.

134. Jeremiah's Conflict with False Prophets in Judea.
Jer. 27:12-28:17.

135. Jeremiah's Conflict with False Prophets in Babylon.
Jer. 29:1-32.

136. The Message about Babylon.
Jer. 50:1-51:64.

137. The Book of Consolation, Including the Account of the Purchase of the Field.
Jer. 30:1-33:26.

138. The Last Days and the Capture of Jerusalem.
Jer. 21:1-14; 34:1-39:18; 52:1-34.

139. Jeremiah and the Remnant in Judea.
Jer. 40:1-43:7.

140. Jeremiah and the Remnant in Egypt.
Jer. 43:8-44:30.

PART IV.

TIMES OF RECONSTRUCTION

FROM THE BABYLONIAN CAPTIVITY UNTIL NEHEMIAH

Chapter XXII. The Seventy Years in Babylon

141. The Call and the Commission of Ezekiel.
Ezek. 1:1-3:27.

142. The Certainty and the Necessity of the Captivity of Judah.
Ezek. 4:1-24:27.

143. Judgments on the Nations.
Ezek. 25:1-32:32.

144. Visions of Restoration of Land, People, and True Worship.
Ezek. 34:1-48:35.

145. The Story of Daniel and His Friends.
Dan. 1:1-6:28.

SECTION

146. The Visions of Daniel.
Dan. 7:1-12:13.

147. Some Psalms Reflecting Experiences of the Exile.
Psalms 44, 74, 79, 80, 102, 137.

Chapter XXIII. The First Return and the Building of the Temple

148. The Edict and the Aid of Cyrus.
Ezra 1:1-11; 2 Chron. 36:22, 23.

149. The Returning Clans.
Ezra 2:1-70.

150. The Building of the Temple Undertaken and Delayed.
Ezra 3:1-5:1.

151. The Message of Haggai.
Haggai 1:1-2:23.

152. The Message of Zechariah.
Zech. 1:1-14:21.

153. The Temple Completed.
Ezra 5:2-6:22.

Chapter XXIV. Queen Esther and the Feast of Purim

154. Esther Made Queen.
Esther 1:1-2:23.

155. Haman's Promotion and Plot.
Esther 3:1-15.

156. The Deliverance of the Jews.
Esther 4:1-9:16.

157. The Feast of Purim.
Esther 9:17-10:3.

Chapter XXV. The Second Return under Ezra

158. The Decree of Artaxerxes and the Journey to Jerusalem.
Ezra 7:1-8:31.

159. The Grief and the Prayer of Ezra.
Ezra 8:32-9:15.

SECTION

160. The Reforms of Ezra.
Ezra 10:1-44.

Chapter XXVI. The Third Return under Nehemiah

161. The Occasion and Circumstances of Nehemiah's Journey to Jerusalem.
Neh. 1:1-2:8.

162. The Building of the City Wall in Spite of Opposition.
Neh. 2:9-6:19.

163. Reforms of Ezra and Nehemiah.
Neh. 7:1-8:18.

164. A Praiseful Prayer.
Neh. 9:1-38.

165. The Covenant and its Approvers.
Neh. 10:1-12:26.

166. The Dedication of the Walls.
Neh. 12:27-13:3.

167. Correction of Abuses by Nehemiah.
Neh. 13:4-31.

168. The Message of Malachi.
Mal. 1:1-4:6.

169. Some Psalms of the Restoration Period.
Psalms 85, 97, 105, 106, 118, 119, 126, 135, 136, 146-150.

DIAGRAM I

Correlation of the General Outlines of the Sharman-Bosworth-White Courses of Bible Study*

THIRD COURSE

Studies in Old Testam't Characters

THE OLD TESTAMENT

The Old Testament History of Abraham and his Posterity

I	II	III	IV
Preparatory Centuries	National Development	National Declination	Times of Reconstruction

The Inter-Testament Period

FIRST COURSE

Studies in the Life of Christ

THE GOSPELS

From the Birth of John the Baptist until the Ascension

I	II	III	IV	V	VI	VII	VIII	IX
The Thirty years of private life	The Opening Events of Christ's	The Early Judean	The First Period of the	The Second Period of the	The Third Period of the	The Perean	The Closing Events of Christ's	The Forty Days
			GALILEAN MINISTRY					

SECOND COURSE

Studies in the Acts and Epistles

THE ACTS AND EPISTLES

From the Ascension until the death of John the Evangelist

I	II	III	IV	V
From the Ascension to the death of Stephen	From the death of Stephen to the sending of Paul and Barnabas from Antioch	From the sending of Paul and Barnabas from Antioch to the last arrival of Paul at Jerusalem	From the last arrival of Paul at Jerusalem until his death	From the death of Paul to the death of John

*These Courses of Bible Study are based on "A HARMONY OF THE GOSPELS," by *Stevens and Burton;* "THE RECORDS AND LETTERS OF THE APOSTOLIC AGE," by *Burton;* and, "OLD TESTAMENT RECORDS, POEMS AND ADDRESSES," by *White.* The Outlines given above, are those of these books. The Courses are published by the Student Department of the International Committee of Young Men's Christian Associations, 3 W. 29th St., N. Y.

Diagram II

AN ANALYTICAL OUTLINE OF THE PRE-MESSIANIC AGE

I	II	III
A First Dispensation of Grace	A Second Dispensation of Grace	A Third Dispensation of Grace
From Adam until Noah	From Noah until Abraham	From Abraham until Christ
A Failure	A Failure	A Success as Preparatory
The Race as a whole		Abraham and his Posterity
Genesis 1-11		Genesis 12—Malachi 4
After two trials of the Race as a whole, all nations are forgetful of God. Self-renovation is manifested to be impossible		Initiation and progression of the Divine method of the renovation of the Race

"God Loved the World" *

*The Selection of the Jews was not for the purpose of keeping the Nations out—they had already elected not to come in—but in order that all Nations might be brought in. The choice of Abraham was inclusive, not exclusive. The purpose was to prepare for the advent of Jesus Christ. The development, coming without observation, was constant and along the line of the true prophets as the center of the faithful Remnant. It is to be traced along religious rather than along political lines.

Diagram III

PRINCIPAL DIVISIONS, WITH SUB-PERIODS OF THE OLD TESTAMENT HISTORY OF ABRAHAM AND HIS POSTERITY

I		II				III		IV		The Inter-Testament Period
Preparatory Centuries		National Development				National Declination		Times of Reconstruction		
From Abraham until Moses		From Moses until Solomon				From Solomon until the Captivity		From the Captivity until Nehemiah		
I	II	III	IV	V	VI	VII	VIII	IX	X	
Patriarchal	Bondage	Wanderings	Conquest	Judges	United Kingdom	Divided Kingdom	Single Kingdom	Exile	Restoration	
The Altar		The Tabernacle				The First Temple		The Second Temple		

THE BONDAGE IN EGYPT

In all study of the Old Testament note the relationship of these two countries to the Israelites

THE CAPTIVITY IN BABYLON

The Climax of Priestly Legislation

The Climax of Kingly Realization

The Climax of Prophetic Inspiration

BEFORE	AFTER the Babylonian Captivity
In possession of national independence	Under foreign dominion to this day
Idolatrous—Polytheistic in tendency	Monotheistic to this day
In the periods when external national glory was prominent in the thought of the people, their religious life suffered	Thoughts turned to religion rather than to politics

Diagram IV

Designed to aid the student in fixing approximately a few important events of History

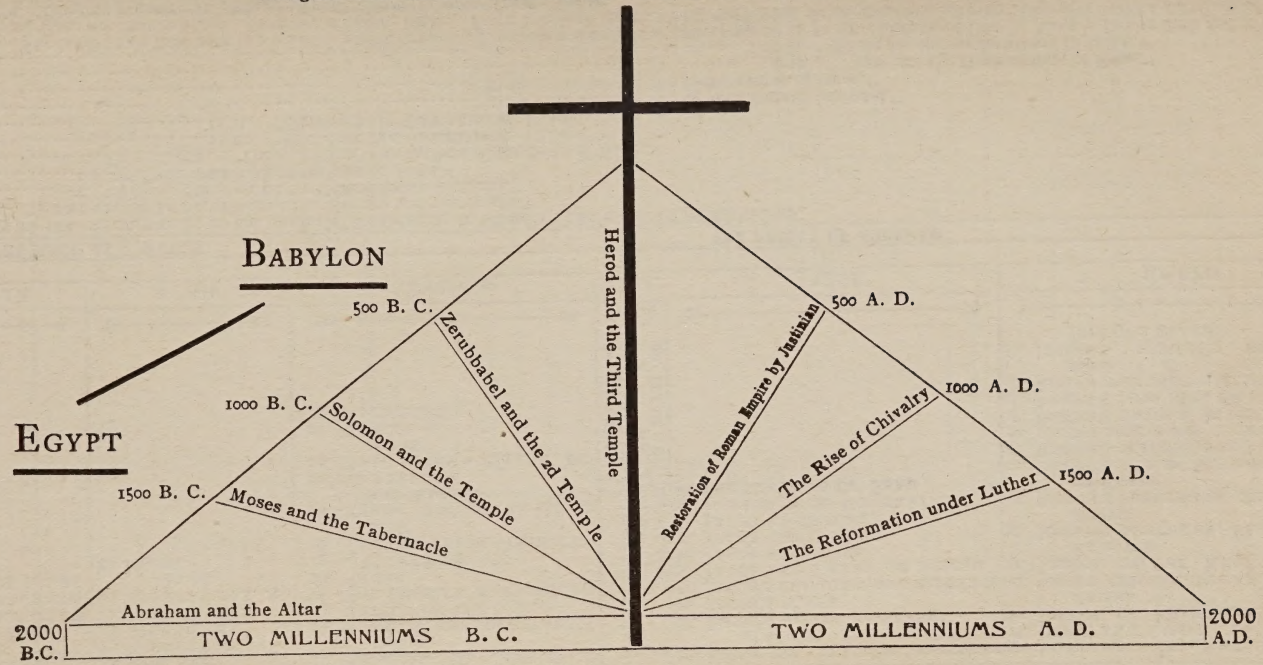


DIAGRAM V

Outline Study of the Book of Genesis

1. CREATION 2. EDEN 3. THE FALL 4. CAIN AND ABEL 5. GENERATIONS OF ADAM	6. THE ARK 7. THE FLOOD 8. THE DOVE 9. THE RAINBOW 10. GENERATIONS OF NOAH 11. BABEL	12. ABRAHAM TO CANAAN—TO EGYPT 13. ABRAHAM AND LOT SEPARATE 14. BATTLE OF THE KINGS 15. THE SMOKING FURNACE 16. HAGAR 17. CIRCUMCISION 18. VISIT OF THREE—INTERCESSION 19. SODOM DESTROYED—MOAB AND AMMON 20. ABIMELECH 21. ISAAC BORN — HAGAR DEPARTS 22. MORIAH 23. MACHPELAH	24. REBEKAH 25. KETURAH—GENERATIONS—ESAU AND JACOB 26. ISAAC AND ABIMELECH	27. JACOB BY STEALTH PROCURES BLESSING 28. JACOB'S VISION AT BETHEL 29. JACOB'S WIVES 30. JACOB'S CHILDREN AND PROPERTY 31. JACOB AND LABAN AT MIZPAH 32. JACOB AT PENIEL 33. JACOB MEETS ESAU 34. JACOB AT SHECHEM 35. RACHEL DIES—GENERATIONS 36. GENERATIONS OF ESAU	37. JOSEPH AT HOME—SOLD INTO EGYPT 38. JUDAH AND TAMAR 39. JOSEPH IN POTIPHAR'S HOUSE—IN PRISON 40. JOSEPH AND THE BUTLER AND BAKER 41. JOSEPH AND THE KING'S DREAMS—EXALTED 42. JOSEPH'S BRETHREN—FIRST TRIP TO EGYPT 43. JOSEPH'S BRETHREN—SECOND TRIP TO EGYPT 44. JOSEPH'S CUP IN BENJAMIN'S SACK 45. JOSEPH'S WAGONS FOR JACOB 46. JOSEPH MEETS HIS FATHER 47. JOSEPH'S FATHER MEETS PHARAOH 48. JOSEPH'S SONS BLESSED BY JACOB 49. JOSEPH'S FATHER BLESSES HIS OWN SONS 50. JOSEPH'S FATHER'S FUNERAL — JOSEPH'S DEATH
1——5	6——11	12——23	24—26	27——36	37——50
ADAM	NOAH	ABRAHAM	ISAAC	JACOB	JOSEPH
A I		B II			
C THE RACE AS A WHOLE		THE FAMILY OF ABRAHAM			

D **The Key to the arrangement of the material in Genesis is found in the word GENERATIONS.**

1. 2:4. "These are the **Generations** of the Heaven and the Earth."
2. .....5:1. "This is the book of the **Generations** of Adam."
3. .....6:9. "These are the **Generations** of Noah."
4. .....10:1. "These are the **Generations** of the Sons of Noah."
5. .....11:10 "These are the **Generations** of Shem."
6. ..... 11:11. "These are the **Generations** of Terah."
7. .....25:12. "These are the **Generations** of Ishmael."
8. .....25:19. "These are the **Generations** of Isaac."
9. ..... 36:12. "These are the **Generations** of Esau."
10. .....37:2. "These are the **Generations** of Jacob."

N.B.—The book deals first with the families which branch off, and soon leaves them, hurrying down to the children of Israel. Cain is before Seth and is dropped. Japheth and Ham are before Shem. Ishmael is before Isaac. Esau is before Jacob. This narrowing down process is worthy of special note as a feature of the book of Genesis. The line followed is, *Adam—Noah—Shem—Terah—Isaac—Jacob.*

E **Words suggesting contents are:** ORIGINS—BEGINNINGS—DEVELOPMENT—GENERATIONS—GENEALOGIES—COVENANTS. (2, 9, 15, 17.)

F **Time limits:** Expressed in terms of men, not of years. "FROM ADAM TILL MOSES DEATH REIGNED." Romans 5:13, 14. Genesis covers centuries in a sentence.

G **Thought of the Book in Messianic Terms:** SALVATION—ITS NECESSITY; ITS METHOD; THE PROCESS TOWARDS ITS REALIZATION BEGUN—contrast the endings in REVELATION.

H **The Messianic Element:** Some of the most important passages are: 3:15; 3:21; 5:24; 6:18; 9:8, 9; 9:26, 27; 12:1-3; 15:18; 17:3, 4, 5-9; 17:18-21; The 22nd Chapter; 28:14; 35:12, 13; 46:1-4; 48:3, 4, 21; 49:8-12; 50:24, 25. Note also frequent references to sacrificing.

I **Observation:** The book ends with Joseph in a coffin in Egypt. A sad end for such a beginning! This is what sin did. But this is not the end. Exodus and sixty-four other books of the Bible follow Genesis. Moreover before Joseph died he showed that he was not to remain in a coffin in Egypt. He "took an oath of the children of Israel, saying, God will surely visit you." See closing chapter of the drama in Revelation.

DIAGRAM VI

Designed to give a General Outline of the life of Abraham as presented in the book of Genesis

ABRAHAM																									
ABRAM																								ABRAHAM	
I	II											III												IV	
From birth to entrance into Canaan	From entrance into Canaan to birth of Ishmael											From birth of Ishmael to birth of Isaac												From birth of Isaac to death	
Seventy-five years	Eleven years											Fourteen years												Seventy-five years	
	75 - - - - - - - - - - - - 86											86 - - - - - - - - - - - - 99													
	To Canaan—To Egypt		Lot		Melchezedek		Furnace		Hagar			Blank of thirteen years between Genesis 16 and 17												Circumcision	Intercession	Sodom	Abimelech	Isaac	Moriah	Machpelah	Rebekah	Death
	12		13		14		15		16															17	18	19	20	21	22	23	24	25
GENESIS 12-25																									
I	II		III				IV																	V	VI			VII		VIII	

I. Theophany
Acts 7:2,3

II. Theophany

III. Theophany

IV. Theophany

V. Theophany

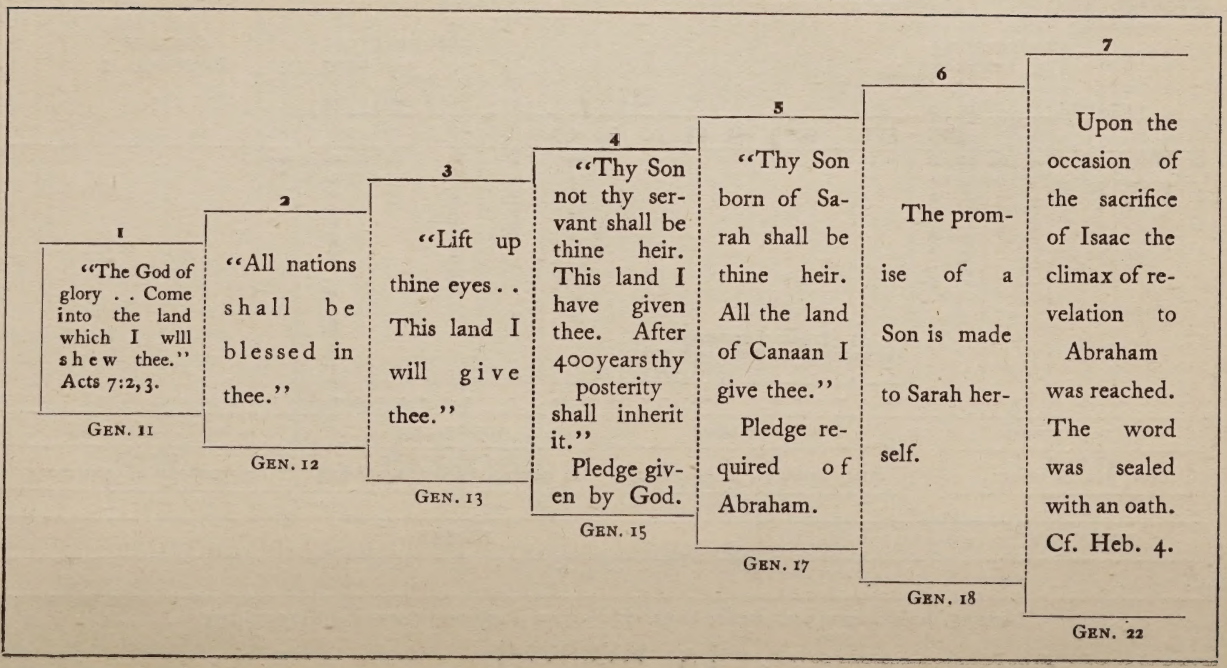
VI. Theophany

VII. Theophany

VIII. Theophany

Diagram VII

Designed to show the progress of revelation in the life of Abraham


1
"The God of glory . . Come into the land which I will shew thee." Acts 7:2,3.
Gen. 11
2
"All nations shall be blessed in thee."
Gen. 12
3
"Lift up thine eyes . . This land I will give thee."
Gen. 13
4
"Thy Son not thy servant shall be thine heir. This land I have given thee. After 400 years thy posterity shall inherit it."
Pledge given by God.
Gen. 15
5
"Thy Son born of Sarah shall be thine heir. All the land of Canaan I give thee."
Pledge required of Abraham.
Gen. 17
6
The promise of a Son is made to Sarah herself.
Gen. 18
7
Upon the occasion of the sacrifice of Isaac the climax of revelation to Abraham was reached. The word was sealed with an oath. Cf. Heb. 4.
Gen. 22

OLD TESTAMENT RECORDS, POEMS AND ADDRESSES

PART I

PREPARATORY CENTURIES

FROM ABRAHAM UNTIL MOSES

CHAPTER I

THE GENERATIONS OF TERAH

§1. THE MIGRATION OF THE TERACHITES

GENESIS 11:27-32

27 Now these are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28 And Haran died in the presence of his father Terah in the land of his nativity, in Ur of the Chaldees. 29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. 30 And Sarai was barren; she had no child. 31 And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. 32 And the days of Terah were two hundred and five years: and Terah died in Haran.

§2. THE HISTORY OF ABRAHAM

GENESIS 12:1-25:11

Now the LORD said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee: 2 and I will make of thee a great nation, and I will bless

thee, and make thy name great; and be thou a blessing: 3 and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. 4 So Abram went, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Shechem, unto the [1]oak of Moreh. And the Canaanite was then in the land. 7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. 8 And he removed from thence unto the mountain on the east of Bethel, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. 9 And Abram journeyed, going on still toward the [2]South. 10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was sore in the land. 11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: 12 and it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. 13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake, and that my soul may live because of thee. 14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. 15 And the princes of Pharaoh saw her, and praised her to Pharaoh: and the woman was taken into Pharaoh's house. 16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and menservants, and maidservants, and she-asses, and camels. 17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. 18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? 19 Why saidst thou, She is my sister? so that I took her to be my wife: now therefore behold thy wife, take her, and go thy way. 20 And Pharaoh gave men charge concerning him: and they brought him on the way, and his wife, and all that he had.

13: 1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. 2 And Abram was very rich in cattle, in silver, and in gold. 3 And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai; 4 unto the place of the altar, which he had made there at the first: and there Abram

[1]Or, *terebinth* [2]Heb. *Negeb*, the southern tract of Judah.

called on the name of the LORD. 5 And Lot also, which went with Abram, had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. 7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. 8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. 9 Is not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou take* the right hand, then I will go to the left. 10 And Lot lifted up his eyes, and beheld all the [1]Plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, like the garden of the LORD, like the land of Egypt, as thou goest unto Zoar. 11 So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. 12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom. 13 Now the men of Sodom were wicked and sinners against the LORD exceedingly. 14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: 15 for all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. 18 And Abram moved his tent, and came and dwelt by the [2]oaks of Mamre, which are in Hebron, and built there an altar unto the LORD.

14: 1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of [3]Goiim, 2 that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (the same is Zoar). 3 All these [4]joined together in the vale of Siddim (the same is the salt sea). 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emin in [5]Shaveh-kiriathaim, 6 and the Horites in their mount Seir, unto El-paran, which is by the wilderness 7 And they returned, and came to En-mispat (the same is Kadesh), and smote all the [6]country of the Amalekites, and also the Amorites, that dwelt in Hazazon-tamar. 8 And there went out

---

[1]Or, *Circle* [2]Or, *terebinths* [3]Or, *nations* [4]Or, *joined themselves together against* [5]Or, *the plain of Kiriathaim* [6]Heb. *field*

the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they set the battle in array against them in the vale of Siddim; 9 against Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five. 10 Now the vale of Siddim was full of [1]slime pits; and the kings of Sodom and Gomorrah fled, and they fell there, and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. 13 And there came one that had escaped, and told Abram the Hebrew: now he dwelt by the [2]oaks of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. 15 And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the [3]left hand of Damascus. 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. 17 And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him, at the vale of Shaveh (the same is the King's Vale). 18 And Melchizedek king of Salem brought forth bread and wine: and he was priest of [4]God Most High. 19 And he blessed him, and said, Blessed be Abram of [4]God Most High, [5]possessor of heaven and earth: 20 and blessed be [4]God Most High, which hath delivered thine enemies into thy hand. And he gave him a tenth of all. 21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. 22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, [4]God Most High, [5]possessor of heaven and earth, 23 that I will not take a thread nor a shoelatchet nor aught that is thine, lest thou shouldest say, I have made Abram rich: 24 [6]save only that which the young men have eaten, and the portion of the men which went with me; Aner, Eshcol, and Mamre, let them take their portion.

15: 1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, [7]*and* thy exceeding great reward. 2 And Abram said, O Lord [8]GOD, what wilt thou give me, seeing I [9]go childless, and he that shall be possessor of my house is [10]Dammesek Eliezer? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

---

[1]That is, *bitumen pits.* [2]Or, *Terebinths* [3]Or, *north* [4]Heb. *El Elyon.* [5]Or, *maker* [6]Or, let there be *nothing for me; only that, &c.* [7]Or, *thy reward shall be exceeding great* [8]Heb. *Jehovah,* as in other places where GOD is put in capitals. [9]Or, *go hence* [10]The Chaldee and Syriac have, *Eliezer the Damascene.*

4 And, behold, the word of the LORD came unto him, saying, This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to tell them: and he said unto him, So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness. 7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he said, O Lord GOD, whereby shall I know that I shall inherit it? 9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took him all these, and divided them in the midst, and laid each half over against the other: but the birds divided he not. 11 And the birds of prey came down upon the carcases, and Abram drove them away. 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch that passed between these pieces. 18 In that day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 the Kenite, and the Kenizzite, and the Kadmonite, 20 and the Hittite, and the Perizzite, and the Rephaim, 21 and the Amorite, and the Canaanite, and the Girgashite, and Jebusite.

16: 1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing; go in, I pray thee, unto my hadmaid; it may be that I shall [1]obtain children by her. And Abram hearkened to the voice of Sarai. 3 And Sarai Abram's wife took Hagar the Egyptian, her handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband to be his wife. 4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 5 And Sarai said unto Abram, My wrong be upon thee: I gave my handmaid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. 6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her that which is good in thine

[1]Heb. *be builded by her.*

eyes. And Sarai dealt hardly with her, and she fled from her face. 7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 8 And he said, Hagar, Sarai's handmaid, whence camest thou? and whither goest thou? And she said, I flee from the face of my mistress Sarai. 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. 10 And the angel of the LORD said unto her, I will greatly multiply thy seed, that it shall not be numbered for multitude. 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son; and thou shalt call his name [1]Ishmael, because the LORD hath heard thy affliction. 12 And he shall be *as* a wild-ass among men; his hand *shall be* against every man, and every man's hand against him, and he shall dwell [2]in the presence of all his brethren. 13 And she called the name of the LORD that spake unto her, [3]Thou art [4]a God that seeth: for she said, Have I even here looked after him that seeth me? 14 Wherefore the well was called [5]Beer-lahai-roi; behold, it is between Kadesh and Bered. 15 And Hagar bare Abram a son: and Abram called the name of his son, which Hagar bare, Ishmael. 16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

17: 1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am [6]God Almighty; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. 9 And God said unto Abraham, And as for thee, thou shalt keep my covenant, thou, and thy seed after thee throughout their generations. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; every male among you shall be circumcised. 11 And ye shall be circumcised in the flesh of your foreskin: and it shall be a token of a covenant betwixt me and you. 12 And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money

[1]That is, *God heareth.* [2]Or, *over against* Or, *to the east of* [3]Or, *Thou God seest me* [4]Heb. *El roi*, that is, *God of seeing.* [5]That is, *The well of the living one who seeth me.* [6]Heb. *El Shaddai.*

of any stranger, which is not of thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken my covenant.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but [1]Sarah shall her name be. 16 And I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be *a mother of* nations; kings of peoples shall be of her. 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? 18 And Abraham said unto God, Oh that Ishmael might live before thee! 19 And God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name [2]Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him. 20 And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. 21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. 22 And he left off talking with him, and God went up from Abraham. 23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the the flesh of their foreskin in the selfsame day, as God had said unto him. 24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. 26 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. 26 In the selfsame day was Abraham circumcised, and Ishmael his son. 27 And all the men of his house, those born in the house, and those bought with money of the stranger, were circumcised with him.

18: 1 And the LORD appeared unto him by the [3]oaks of Mamre, as he sat in the tent door in the heat of the day; 2 and he lift up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, and said, 3 [4]My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 4 let now a little water be fetched, and wash your feet, and rest yourselves under the tree: 5 and I will fetch a morsel of bread, and comfort ye your heart; after that ye shall pass on: [5]forasmuch as ye are come to your servant. And they said, So do, as thou hast said. 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes. 7 And Abraham

[1]That is, *Princess.* [2]From the Heb. word meaning *to laugh.* [3]Or, *terebinths* [4]Or, *O Lord* [5]Or, *for therefore.*

ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hasted to dress it. 8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. 9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. 10 And he said, I will certainly return unto thee when the season [1]cometh round; and, lo, Sarah thy wife shall have a son. And Sarah heard in the tent door, which was behind him. 11 Now Abraham and Sarah were old, *and* well stricken in age; it had ceased to be with Sarah after the manner of women. 12 And Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too [2]hard for the LORD? At the set time I will return unto thee, when the season [1]cometh round, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And the LORD said, Shall I hide from Abraham that which I do; 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I have [3]known him, to the end that he may command his children and his household after him, that they may keep the way of the LORD, to do justice and judgment; to the end that the LORD may bring upon Abraham that which he hath spoken of him. 20 And the LORD said, [4]Because the cry of Sodom and Gomorrah is great, and [4]because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. 22 And the men turned from thence, and went toward Sodom: but Abraham stood yet before the Lord. 23 And Abraham drew near, and said, Wilt thou consume the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? 25 That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right? 26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake. 27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: 28 peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five. 29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said,

[1]Heb. *liveth*, or, *reviveth*. [2]Or, *wonderful*. [3]See Amos iii. 2. [4]Or, *Verily*.

I will not do it for the forty's sake. 30 And he said, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. 31 And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake. 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake. 33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

19: [Genesis 19:1-26, concerning Lot's escape from Sodom.] 27 And Abraham gat up early in the morning to the place where he had stood before the LORD: 28 and he looked toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. [Genesis 19:30-38, concerning the birth of Ammon and Moab.]

20: 1 And Abraham journeyed from thence toward the land of the South, and dwelt between Kadesh and Shur; and he sojourned in Gerar. 2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. 3 But God came to Abimelech in a dream of the night, and said to him, Behold, thou art but a dead man, because of the woman which thou hast taken; for she is a man's wife. 4 Now Abimelech had not come near her: and he said, Lord, wilt thou slay even a righteous nation? 5 Said he not himself unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and the innocency of my hands have I done this. 6 And God said unto him in the dream, Yea, I know that in the integrity of thy heart thou hast done this, and I also withheld thee from sinning against me: therefore suffered I thee not to touch her. 7 Now therefore restore the man's wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. And Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. 9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and wherein have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. 10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? 11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. 12 And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife: 13 and it came to pass, when God caused me to wander from

my father's house that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. 14 And Abimelech took sheep and oxen, and menservants and womenservants, and gave them unto Abraham, and restored him Sarah his wife. 15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. 16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, [1]it is for thee a covering of the eyes to all that are with thee; and [2]in respect of all thou art righted. 17 And Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. 18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

21: 1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. 2 And Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5 And Abraham was an hundred years old, when his son Isaac was born unto him. 6 And Sarah said, God hath [3]made me to laugh; every one that heareth will laugh with me. 7 And she said, Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast on the day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, [4]mocking. 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. 11 And the thing was very grievous in Abraham's sight on account of his son. 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called. 13 And also of the son of the bondwoman will I make a nation, because he is thy seed. 14 And Abraham rose up early in the morning, and took bread and a [5]bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. 15 And the water in the bottle was spent, and she cast the child under one of the shrubs. 16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not look upon the death of the child. And she sat over against him, and lift up her voice, and wept. 17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What

[1]Or, *he.* [2]Or, *before all* men. [3]Or, *prepared laughter for me.* [4]Or, *playing.* [5]Or, *Skin.*

aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. 18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. 19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. 20 And God was with the lad, and he grew; and he dwelt in the wilderness, and [1]became an archer. 21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 And it came to pass at that time, that Abimelech and Phicol the captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: 23 now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with [2]my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. 24 And Abraham said, I will swear. 25 And Abraham reproved Abimelech because of the well of water, which Abimelech's servants had violently taken away. 26 And Abimelech said, I know not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to-day. 27 And Abraham took sheep and oxen, and gave them unto Abimelech; and they two made a covenant. 28 And Abraham set seven ewe lambs of the flock by themselves. 29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? 30 And he said, These seven ewe lambs shalt thou take of my hand, that it may be a witness unto me, that I have digged this well. 31 Wherefore he called that place Beer-sheba; because there they sware both of them. 32 So they made a covenant at Beer-sheba: and Abimelech rose up, and Phicol the captain of his host, and they returned into the land of the Philistines. 33 And *Abraham* planted a tamarisk tree in Beer-sheba, and called there on the name of the LORD, the Everlasting God. 34 And Abraham sojourned in the land of the Philistines many days.

22: 1 And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. 2 And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. 3 And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4 On the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship and come again to you. 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his

[1]Or, *became, as he grew up, an archer.* [2]Or, *my offspring, nor with my posterity.*

son; and he took in his hand the fire and the knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham said, God will [1]provide himself the lamb for a burnt offering, my son: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. 13 And Abraham lifted up his eyes, and looked, and [2]behold, behind *him* a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14 And Abraham called the name of that place [3]Jehovah-jireh: as it is said to this day, In the mount of the LORD [4]it shall be provided. 15 And the angel of the LORD called unto Abraham a second time out of heaven, and said, 16 By myself have I sworn, saith the LORD, because thou hast done this thing, and hast not withheld thy son, thine only son: 17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18 and in thy seed shall all the nations of the earth [5]be blessed; because thou hast obeyed my voice. 19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she also hath borne children unto thy brother Nahor; 21 Uz his firstborn, and Buz his brother, and Kemuel the father of Aram; 22 and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23 And Bethuel begat Rebekah: these eight did Milcah bear to Nahor, Abraham's brother. 24 And his concubine, whose name was Reumah, she also bare Tebah, and Gaham, and Tahash, and Maacah.

23: 1 And the life of Sarah was an hundred and seven and twenty years: these were the years of the life of Sarah. 2 And Sarah died in Kiriath-arba (the same is Hebron), in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. 3 And Abraham rose up from before his dead, and spake unto the children of Heth, saying, 4 I am a stranger and a sojourner with you: give me

[1]Heb. *see for himself.* [2]Or, according to many ancient authorities, *behold a* (Heb. *one*) *ram caught.* [3]That is, *The LORD will see*, or, *provide.* [4]Or, *he shall be seen.* [5]Or, *bless themselves.*

a possession of a buryingplace with you, that I may bury my dead out of my sight. 5 And the children of Heth answered Abraham, saying unto him, 6 Hear us, my lord: thou art [1]a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. 7 And Abraham rose up, and bowed himself to the people of the land, even to the children of Heth. 8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, 9 that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for the full price let him give it to me in the midst of you for a possession of a buryingplace. 10 Now Ephron was sitting in the midst of the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, 4 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. 12 And Abraham bowed himself down before the people of the land. 13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt, I pray thee, hear me: I will give the price of the field; take it of me, and I will bury my dead there. 14 And Ephron answered Abraham, saying unto him, 15 My lord, hearken unto me: a piece of land worth four hundred shekels of silver, what is that betwixt me and thee? bury therefore thy dead. 16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the children of Heth, four hundred shekels of silver, current *money* with the merchant. 17 So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure 18 unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. 19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (the same is Hebron), in the land of Canaan. 20 And the field, and the cave that is therein, were made sure unto Abraham, for a possession of a buryingplace by the children of Heth.

24: 1 And Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things. 2 And Abraham said unto his servant, the elder of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 and I will make thee swear by the LORD, the God of heaven and the God of the earth, that thou shalt not take a wife for my son of the daughters of the Canaanites, among whom I dwell: 4 but thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac. 5 And the servant said unto him, Peradventure the woman will not be will-

[1]Heb. *a prince of God.*

ing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? 6 And Abraham said unto him, Beware thou that thou bring not my son thither again. 7 The LORD, the God of heaven, that took me from my father's house, and from the land of my nativity, and that spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife for my son from thence. 8 And if the woman be not willing to follow thee, then thou shalt be clear from this my oath; only thou shalt not bring my son thither again. 9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning this matter. 10 And the servant took ten camels, of the camels of his master, and departed; [1]having all goodly things of his master's in his hand: and he arose, and went to [2]Mesopotamia, unto the city of Nahor. 11 And he made the camels to kneel down without the city by the well of water at the time of evening, the time that women go out to draw water. 12 And he said, O LORD, the God of my master Abraham, send me, I pray thee, good speed this day, and shew kindness unto my master Abraham. 13 Behold, I stand by the fountain of water; and the daughters of the men of the city come out to draw water: 14 and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. 15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. 16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the fountain, and filled her pitcher, and came up. 17 And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water of thy pitcher. 18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. 19 And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. 20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. 21 And the man looked stedfastly on her; holding his peace, to know whether the LORD had made his journey prosperous or not. 22 And it came to pass, as the camels had done drinking, that the man took a golden ring of [3]half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; 23 and said, Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in? 24 And she said unto him, I am the daughter of Bethuel the son

[1]Or, *for all the goods of his master were in his hand.* [2]Heb. *Aramnaharaim*, that is, *Aram of the two rivers.* [3]Heb. *a beka.* See Ex. xxxviii. 26.

of Milcah, which she bare unto Nahor. 25 She said moreover unto him, We have both straw and provender enough, and room to lodge in. 26 And the man bowed his head, and worshipped the LORD. 27 And he said, Blessed be the LORD, the God of my master Abraham, who hath not forsaken his mercy and his truth toward my master: as for me, the LORD hath led me in the way to the house of my master's brethren. 28 And the damsel ran, and told her mother's house according to these words. 29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the fountain. 30 And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the fountain. 31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. 32 And the man came into the house, and he ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him. 33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. 34 And he said, I am Abraham's servant. 35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks and herds. and silver and gold, and menservants and maidservants, and camels and asses. 36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. 37 And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell: 38 but thou shalt go unto my father's house, and to my kindred, and take a wife for my son. 39 And I said unto my master, Peradventure the woman will not follow me. 40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: 41 then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath. 42 And I came this day unto the fountain, and said, O LORD, the God of my master Abraham, if now thou do prosper my way which I go: 43 behold, I stand by the fountain of water; and let it come to pass, that the maiden which cometh forth to draw, to whom I shall say, Give me, I pray thee, a little water of thy pitcher to drink; 44 and she shall say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed for my master's son. 45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew: and I said unto her, Let me drink, I pray thee. 46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made

the camels drink also. 47 And I asked her, and said, Whose daughter art thou? And she said, the daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ring upon her nose, and the bracelets upon her hands. 48 And I bowed my head, and worshipped the LORD, and blessed the LORD, the God of my master Abraham, which had led me in the right way to take my master's brother's daughter for his son. 49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. 50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. 51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. 52 And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto the LORD. 53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. 54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. 55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go. 56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. 57 And they said, We will call the damsel, and inquire at her mouth. 58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. 59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. 60 And they blessed Rebekah, and said unto her, Our sister, be thou *the mother* of thousands of ten thousands, and let thy seed possess the gate of those which hate them. 61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. 62 And Isaac came [1]from the way of Beer-lahai-roi; for he dwelt in the land of the South. 63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there were camels coming. 64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65 And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil, and covered herself. 66 And the servant told Isaac all the things that he had done. 67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

25: 1 And Abraham took another wife, and her name was Keturah. 2 And she bare him Zimran, and Jokshan, and Medan,

[1]The Sept. has, *through the wilderness*.

and Midian, and Ishbak, and Shuah. 3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. 4 And the sons of Midian; Ephah and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah. 5 And Abraham gave all that he had unto Isaac. 6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country. 7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. 8 And Abraham gave up the ghost, and died in a good old age, an old man, and full *of years;* and was gathered to his people. 9 And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; 10 the field which Abraham purchased of the children of Heth: there was Abraham buried, and Sarah his wife. 11 And it came to pass after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt by Beer-lahai-roi.

CHAPTER II

THE GENERATIONS OF ISHMAEL

§3. NAMES AND DWELLINGS OF THE SONS OF ISHMAEL

GENESIS 25:12-18.

12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 13 and these are the names of the sons of Ishmael, by their names, according to their generations: the first born of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam, 14 and Mishma, and Dumah, and Massa; 15 Hadad, and Tema, Jetur, Naphish, and Kedemah: 16 these are the sons of Ishmael, and these are their names, by their villages, and by their encampments; twelve princes according to their nations. 17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. 18 And they dwelt from Havilah unto Shur that is before Egypt, as thou goest toward Assyria: he [1]abode [2]in the presence of all his brethren.

[1]Or, *settled* Heb. *fell.* [2]Or, *over against.*

CHAPTER III

THE GENERATIONS OF ISAAC

§4. THE BIRTH AND EARLY HISTORY OF ISAAC'S SONS

GENESIS 25:19-34

19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: 20 and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the [1]Syrian of Paddan-aram, the sister of Laban the [1]Syrian, to be his wife. 21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. 22 And the children struggled together within her; and she said, If it be so, [2]wherefore do I live? And she went to inquire of the LORD. 23 And the LORD said unto her,

Two nations are in thy womb,
And two peoples shall be separated even from thy bowels:
And the one people shall be stronger than the other people;
And the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb. 25 And the first came forth [3]red, all over like an hairy garment; and they called his name Esau. 26 And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called [4]Jacob: and Isaac was threescore years old when she bare them. 27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a [5]plain man, dwelling in tents. 28 Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob. 29 And Jacob sod pottage: and Esau came in from the field, and he was faint: 30 and Esau said to Jacob, Feed me, I pray thee, with [6]that same red *pottage;* for I am faint: therefore was his name called [7]Edom. 31 And Jacob said, Sell me [8]this day thy birthright. 32 And Esau said, Behold, I am at the point to die: and what profit shall the birthright do to me? 33 And Jacob said, Swear to me [8]this day; and he sware unto him: and he sold his birthright unto Jacob. 34 And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

---

[1]Heb. *Aramean.* [2]Or, *wherefore am I thus?* [3]Or, *ruddy.* [4]That is, *One that takes by the heel* or *supplants.* [5]Or, *quiet,* or *harmless,* Heb. *perfect.* [6]Heb. *the red* pottage, *this red* pottage. [7]That is, *Red.* [8]Or, *first of all.*

§5. THE SUBSEQUENT CAREER OF ISAAC

GENESIS 26:1-35

1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. 2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3 sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I sware unto Abraham thy father; 4 and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth [1]be blessed; 5 because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. 6 And Isaac dwelt in Gerar: 7 and the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, My wife; lest, *said he*, the men of the place should kill me for Rebekah: because she was fair to look upon. 8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. 9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife; and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. 10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lain with thy wife, and thou shouldest have brought guiltiness upon us. 11 And Abimelech charged all the people, saying, He that toucheth this man or his wife shall surely be put to death. 12 And Isaac sowed in that land, and found in the same year an hundredfold: and the LORD blessed him. 13 And the man waxed great, and grew more and more until he became very great: 14 and he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him. 15 Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. 16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. 17 And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there. 18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. 19 And Isaac's servants digged in the valley, and found there a well of [2]springing water. 20 And the herdmen of Gerar strove with Isaac's herdmen, saying, The water is ours: and he called the name of the well [3]Esek; because they contended with him. 21 And they digged another well, and they strove for that

[1]Or, *bless themselves* [2]Heb. *living.* [3]That is, *Contention.*

also: and he called the name of it [1]Sitnah. 22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it [2]Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land. 23 And he went up from thence to Beer-sheba. 24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. 25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well. 26 Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his host. 27 And Isaac said unto them, Wherefore are ye come unto me, seeing ye hate me, and have sent me away from you? 28 And they said, We saw plainly that the LORD was with thee: and we said, Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; 29 that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD. 30 And he made them a feast, and they did eat and drink. 31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. 32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. 33 And he called it [3]Shibah: therefore the name of the city is Beer-sheba unto this day.

34 And when Esau was forty years old he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite: 35 and they were [4]a grief of mind unto Isaac and to Rebekah.

§6. THE BLESSING OF JACOB BY ISAAC

GENESIS 27:1-40

1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him, My son: and he said unto him, Here am I. 2 And he said, Behold now, I am old, I know not the day of my death. 3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison; 4 and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. 5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. 6 And Rebekah spake unto Jacob her son, saying,

[1]That is, *Enmity*. [2]That is, *Broad places*, or, *Room*. [3]See ch. xxi. 31. [4]Heb. *bitterness of spirit*.

Behold, I heard thy father speak unto Esau thy brother, saying,
7 Bring me venison, and make me savoury meat, that I may eat,
and bless thee before the LORD before my death. 8 Now therefore,
my son, obey my voice according to that which I command thee. 9 Go
now to the flock, and fetch me from thence two good kids of the goats;
and I will make them savoury meat for thy father, such as he loveth:
10 and thou shalt bring it to thy father, that he may eat, so that he
may bless thee before his death. 11 And Jacob said to Rebekah
his mother, Behold, Esau my brother is a hairy man, and I am a
smooth man. 12 My father peradventure will feel me, and I shall
seem to him as a [1]deceiver; and I shall bring a curse upon me, and
not a blessing. 13 And his mother said unto him, Upon me be thy
curse, my son: only obey my voice, and go fetch me them. 14 And
he went, and fetched, and brought them to his mother: and his mother
made savoury meat, such as his father loved. 15 And Rebekah took
the goodly raiment of Esau her elder son, which were with her in the
house, and put them upon Jacob her younger son: 16 and she put the
skins of the kids of the goats upon his hands, and upon the smooth of
his neck: 17 and she gave the savoury meat and the bread, which she
had prepared, into the hand of her son Jacob. 18 And he came unto
his father, and said, My father: and he said, Here am I; who art
thou, my son? 19 And Jacob said unto his father, I am Esau thy
first-born; I have done according as thou badest me: arise, I pray thee,
sit and eat of my venison, that thy soul may bless me. 20 And Isaac
said unto his son, How is it that thou hast found it so quickly, my
son? And he said, Because the LORD thy God sent me good speed.
21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel
thee, my son, whether thou be my very son Esau or not. 22 And Jacob
went near unto Isaac his father; and he felt him, and said, The voice
is Jacob's voice, but the hands are the hands of Esau. 23 And he dis-
cerned him not, because his hands were hairy, as his brother Esau's
hands: so he blessed him. 24 And he said, Art thou my very son Esau?
25 And he said, I am. And he said, Bring it near to me, and I will eat
of my son's venison, that my soul may bless thee. And he brought
it near to him, and he did eat: and he brought him wine, and he drank.
26 And his father Isaac said unto him, Come near now, and kiss me,
my son. 27 And he came near, and kissed him: and he smelled the
smell of his raiment, and blessed him, and said,

See, the smell of my son
Is as the smell of a field which the LORD hath blessed:
28 And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of corn and wine:
29 Let peoples serve thee,
And nations bow down to thee:

[1]Or, *mocker*.

Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 And he also made savoury meat, and brought it unto his father; and he said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. 32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. 33 And Isaac trembled very exceedingly, and said, Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed. 34 When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father. 35 And he said, Thy brother came with guile, and hath taken away thy blessing. 36 And he said, Is not he rightly named [1]Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what then shall I do for thee, my son? 38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. 39 And Isaac his father answered and said unto him,

Behold, [2]of the fatness of the earth shall be thy dwelling,
And [2]of the dew of heaven from above;

40 And by thy sword shalt thou live, and thou shalt serve thy brother;
And it shall come to pass when thou shalt break loose,
That thou shalt shake his yoke from off thy neck.

§7. THE FORTUNES OF JACOB

Genesis 27:41-35:24

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. 42 And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. 43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; 44 and tarry with him a

[1]See ch. xxv. 26. [2]Or, *away from*.

few days, until thy brother's fury turn away; 45 until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good shall my life do me? **28:** 1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2 Arise, go to Paddan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. 3 And [1]God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples; 4 and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham. 5 And Isaac sent away Jacob: and he went to Paddan-aram unto Laban, son of Bethuel the [2]Syrian, the brother of Rebekah, Jacob's and Esau's mother. 6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; 7 and that Jacob obeyed his father and his mother, and was gone to Paddan-aram: 8 and Esau saw that the daughters of Canaan pleased not Isaac his father; 9 and Esau went unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

10 And Jacob went out from Beer-sheba, and went toward Haran. 11 And he lighted upon [3]a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. 12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 13 And, behold, the LORD stood [4]above it, and said, I am the LORD, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14 and thy seed shall be as the dust of the earth, and thou shalt [5]spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. 16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. 17 And he was afraid, and said, How dreadful is this place! this is none other

[1]Heb. *El Shaddai.* [2]Heb. *Aramean.* [3]Heb. *the place.* [4]Or, *beside him.* [5]Heb. *break forth.*

but the house of God, and this is the gate of heaven. 18 And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. 19 And he called the name of that place [1]Beth-el: but the name of the city was Luz at the first. 20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 so that I come again to my father's house in peace, [2]then shall the LORD be my God, 22 and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

29: 1 Then Jacob [3]went on his journey, and came to the land of the children of the east. 2 And he looked, and behold a well in the field, and, lo, three flocks of sheep lying there by it; for out of that well they watered the flocks: and the stone upon the well's mouth was great. 3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place. 4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. 5 And he said unto them, Know ye Laban, the son of Nahor? 6 And they said, We know him. And he said unto them, Is it well with him? And they said, It is well: and, behold, Rachel his daughter cometh with the sheep. 7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. 8 And they said, We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep. 9 While he yet spake with them, Rachel came with her father's sheep; for she kept them. 10 And it came to pass, when Jacob saw Rachel the danghter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11 And Jacob kissed Rachel, and lifted up his voice, and wept. 12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. 13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. 14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. 15 And Laban said unto Jacob, Because thou art my brother, shouldst thou therefore serve me for nought? tell me, what shall thy wages be? 16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17 And Leah's eyes were tender; but Rachel

[1]That is, *The house of God.* [2]Or, *and the Lord will be my God, then this stone, etc.* [3]Heb. *lifted up his feet.*

was beautiful and well favoured. 18 And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter. 19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. 22 And Laban gathered together all the men of the place, and made a feast. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. 24 And Laban gave Zilpah his handmaid unto his daughter Leah for an handmaid. 25 And it came to pass in the morning that, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? 26 And Laban said, It is not so done in our place, to give the younger before the firstborn. 27 Fulfil the week of this one, and we will give thee the other also for the service which thou shalt serve with me yet seven other years. 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife. 29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her handmaid. 30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 And the LORD saw that Leah was hated, and he opened her womb: but Rachel was barren. 32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Because the LORD [1]hath looked upon my affliction; for now my husband will love me. 33 And she conceived again, and bare a son; and said, Because the LORD [2]hath heard that I am hated, he hath therefore given me this *son* also: and she called his name [3]Simeon. 34 And she conceived again, and bare a son; and said, Now this time will my husband be [4]joined unto me, because I have borne him three sons: therefore was his name called Levi. 35 And she conceived again, and bare a son: and she said, This time will I [5]praise the LORD: therefore she called his name [6]Judah; and she left bearing.

30: 1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and she said unto Jacob, Give me children, or else I die. 2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? 3 And she said, Behold my maid Bilhah, go in unto her; that she may bear upon my knees, and I also may [7]obtain children by her. 4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. 5 And Bilhah conceived, and bare Jacob a son. 6 And Rachel said God hath [8]judged me, and hath also heard

[1]Heb. *raah beonyi.* [2]Heb. *shama.* [3]Heb. *Shimeon.* [4]From the root *lavah.* [5]From the Heb. *hodah.* [6]Heb. *Jehudah.* [7]Heb. *be builded by her.* [8]Heb. *dan*, he judged.

my voice, and hath given me a son: therefore called she his name Dan. 7 And Bilhah Rachel's handmaid conceived again, and bare Jacob a second son. 8 And Rachel said, With [1]mighty wrestlings have I [2]wrestled with my sister, and have prevailed: and she called his name Naphtali. 9 When Leah saw that she had left bearing, she took Zilpah her handmaid, and gave her to Jacob to wife. 10 And Zilpah Leah's handmaid bare Jacob a son. 11 And Leah said, [3]Fortunate! and she called his name [4]Gad. 12 And Zilpah Leah's handmaid bare Jacob a second son. 13 And Leah said, [5]Happy am I! for the daughters will [6]call me happy: and she called his name Asher. 14 And Reuben went in the days of wheat harvest, and found [7]mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. 15 And she said unto her, Is it a small matter that thou hast taken away my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes. 16 And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for I have surely hired thee with my son's mandrakes. And he lay with her that night. 17 And God hearkened unto Leah, and she conceived, and bare Jacob a fifth son. 18 And Leah said, God hath given me my [8]hire, because I gave my handmaid to my husband: and she called his name Issachar. 19 And Leah conceived again, and bare a sixth son to Jacob. 20 And Leah said, God hath endowed me with a good dowry; now will my husband [9]dwell with me, because I have borne him six sons: and she called his name Zebulun. 21 And afterwards she bare a daughter, and called her name Dinah. 22 And God remembered Rachel, and God hearkened to her, and opened her womb. 23 And she conceived, and bare a son: and said, God hath taken away my reproach: 24 and she called his name Joseph, saying, The LORD [10]add to me another son.

25 And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. 26 Give me my wives and my children for whom I have served thee, and let me go: for thou knowest my service wherewith I have served thee. 27 And Laban said unto him, If now I have found favour in thine eyes, *tarry: for* I have divined that the LORD hath blessed me for thy sake. 28 And he said, Appoint me thy wages, and I will give it. 29 And he said unto him, Thou knowest how I have served thee, and how thy cattle hath fared with me. 30 For it was little which thou hadst before I came, and it hath [11]increased unto a multitude; and the LORD hath blessed thee [12]whithersoever I turned: and now when shall I provide for mine own

[1]Heb. *wrestlings of God.* [2]Heb. *niphtal,* he wrestled. [3]Heb. *With fortune!* Another reading is, *Fortune is come.* [4]That is, *Fortune.* [5]Heb. *With my happiness!* [6]Heb. *asher,* to call happy. [7]Or, *love-apples.* [8]Heb. *sachar.* [9]Heb. *zabal,* he dwelt. [10]Heb. *joseph.* [11]Heb. *broken forth.* [12]Heb. *at my foot.*

house also? 31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me aught: if thou wilt do this thing for me, I will again feed thy flock and keep it. 32 I will pass through all thy flock to-day, removing from thence every speckled and spotted one, and every black one among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire. 33 So shall my righteousness answer for me hereafter, when thou shalt come concerning my hire that is before thee: every one that is not speckled and spotted among the goats, and black among the sheep, that *if found* with me shall be counted stolen. 34 And Laban said, Behold, I would it might be according to thy word. 35 And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons; 36 and he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. 37 And Jacob took him rods of fresh [1]poplar, and of the almond and of the plane tree; and peeled white strakes in them, and made the white appear which was in the rods. 38 And he set the rods which he had peeled over against the flocks in the gutters in the watering troughs where the flocks came to drink; and they conceived when they came to drink. 39 And the flocks conceived before the rods, and the flocks brought forth ringstraked, speckled, and spotted. 40 And Jacob separated the lambs, and set the faces of the flocks toward the ringstraked and all the black in the flock of Laban; and he put his own droves apart, and put them not unto Laban's flock. 41 And it came to pass, whensoever the stronger of the flock did conceive, that Jacob laid the rods before the eyes of the flock in the gutters, that they might conceive among the rods; 42 but when the flock were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. 43 And the man increased exceedingly, and had large flocks, and maidservants and menservants, and camels and asses.

31: 1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this [2]glory. 2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as beforetime. 3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. 4 And Jacob sent and called Rachel and Leah to the field unto his flock, 5 and said unto them, I see your father's countenance, that it is not toward me as beforetime; but the God of my father hath been with me. 6 And ye know that with all my power I have served your father. 7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. 8 If he said thus, The speckled

[1]Or, *storax tree.* [2]Or, *wealth.*

shall be thy wages; then all the flock bare speckled: and if he said thus, The ringstraked shall be thy wages; then bare all the flock ringstraked. 9 Thus God hath taken away the cattle of your father, and given them to me. 10 And it came to pass at the time that the flock conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were ringstraked, speckled, and grisled. 11 And the angel of God said unto me in the dream, Jacob: and I said, Here am I. 12 And he said, Lift up now thine eyes, and see, all the he-goats which leap upon the flock are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. 13 I am the God of Beth-el, where thou anointedst a pillar, where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy nativity. 14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? 15 Are we not counted of him strangers? For he hath sold us, and hath also quite devoured [1]our money. 16 For all the riches which God hath taken away from our father, that is ours and our children's: now then, whatsoever God hath said unto thee, do. 17 Then Jacob rose up, and set his sons and his wives upon the camels; 18 and he carried away all his cattle, and all his substance which he had gathered, the cattle of his getting, which he had gathered in Paddan-aram, for to go to Isaac his father unto the land of Canaan. 19 Now Laban was gone to shear his sheep: and Rachel stole the [2]teraphim that were her father's. And Jacob [3]stole away unawares to Laban the Syrian, in that he told him not that he fled. 21 So he fled with all that he had: and he rose up and passed over [4]the River, and set his face toward the mountain of Gilead.

22 And it was told Laban on the third day that Jacob was fled. 23 And he took his brethren with him, and pursued after him seven days' journey; and he overtook him in the mountain of Gilead. 24 And God came to Laban the Syrian in a dream of the night, and said unto him, Take heed to thyself, that thou speak not to Jacob either good or bad. 25 And Laban came up with Jacob. Now Jacob had pitched his tent in the mountain: and Laban with his brethren pitched in the mountain of Gilead. 26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives of the sword? 27 Wherefore didst thou flee secretly, and [5]steal away from me; and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp; 28 and hast not suffered me to kiss my sons and my daughters? now hast thou done foolishly. 29 It is in the power of my hand to do you hurt; but the God of your father spake unto me yesternight, saying, Take heed to thyself that

[1]Or, *the price paid for us.* [2]See vv. 30, 34, Judg. xvii. 5, 1 Sam. xix. 13, and Hos. iii. 4. [3]Heb. *stole the heart of Laban the Aramean.* [4]That is, the Euphrates. [5]Heb. *didst steal me.*

thou speak not to Jacob, either good or bad. 30 And now, *though* thou wouldst needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods? 31 And Jacob answered and said to Laban, Because I was afraid: for I said, Lest thou shouldst take thy daughters from me by force. 32 With whomsoever thou findest thy gods, he shall not live; before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. 33 And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maid-servants; but he found them not. And he went out of Leah's tent and entered into Rachel's tent. 34 Now Rachel had taken the teraphim, and put them in the camel's furniture, and sat upon them. And Laban felt about all the tent, but found them not. 35 And she said to her father, Let not my lord be angry that I cannot rise up before thee; for the manner of women is upon me. And he searched but found not the teraphim. 36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast hotly pursued after me? 37 Whereas thou hast felt about all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us two. 38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I not eaten. 39 That which was torn of beasts, I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. 40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes. 41 These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years for thy flock: and thou hast changed my wages ten times. 42 Except the God of my father, the God of Abraham, and the Fear of Isaac had been with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight. 43 And Laban answered and said unto Jacob, The daughters are my daughters and the children are my children, and the flocks are my flocks, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne? 44 And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee. 45 And Jacob took a stone, and set it up for a pillar. 46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there by the heap. 47 And Laban called it [1]Jegar-sahadutha: but Jacob called it [2]Galeed. 48 And Laban said, This heap is witness between me and thee this day. Therefore was the name of it called Galeed: 49 and [3]Mizpah, for he said, The LORD watch between me and thee, when we are [4]absent one

[1]That is, *The heap of witness*, in Aramaic. [2]That is, *The heap of witness*, in Hebrew. [3]That is, *The watch-tower*. [4]Heb. *hidden*.

from another. 50 If thou shalt afflict my daughters, and if thou shalt take wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. 51 And Laban said to Jacob, behold this heap, and behold the pillar, which I have set betwixt me and thee. 52 This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. 53 The God of Abraham, and the God of Nahor, the [1]God of their father, judge betwixt us. And Jacob sware by the Fear of his father Isaac. 54 And Jacob offered a sacrifice in the mountain, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mountain. 55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place. **32:** 1 And Jacob went on his way, and the angels of God met him. And Jacob said when he saw them, This is God's host: and he called the name of that place [2]Mahanaim.

3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom. 4 And he commanded them, saying, Thus shall ye say unto my lord Esau; Thus saith thy servant Jacob, I have sojourned with Laban, and stayed until now: 5 and I have oxen, and asses *and* flocks, and menservants and maidservants: and I have sent to tell my lord, that I may find grace in thy sight. 6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him. 7 Then Jacob was greatly afraid and was distressed: and he divided the people that was with him, and the flocks, and the herds, and the camels, into two companies; 8 and he said, If Esau come to the one company, and smite it, then the company which is left shall escape. 9 And Jacob said, O God of my father Abraham, and God of my father Isaac, O LORD, which saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good: 10 [3]I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies. 11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children. 12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. 13 And he lodged there that night; and took of that which he had with him a present for Esau his brother; 14 two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, 15 thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses and ten foals. 16 And he delivered them into the hand of his servants, every drove by itself; and said unto his servants, Pass over before me, and put a space betwixt

[1]Or, *gods*. [2]That is, *Two hosts*, or, *companies*. [3]Heb. *I am less than all, &c.*

drove and drove. 17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? 18 then thou shalt say, *They be* thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, he also is behind us. 19 And he commanded also the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him; 20 and ye shall say, Moreover, behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me. 21 So the present passed over before him: and he himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of Jabbok. 23 And he took them, and sent them over the stream, and sent over that he had. 24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 27 And he said unto him, What is thy name? And he said, Jacob. 28 And he said, Thy name shall be called no more Jacob, but [1]Israel: for [2]thou hast [3]striven with God and *with men*, and hast prevailed. 29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. 30 And Jacob called the name of the place [4]Peniel: for, *said he*, I have seen God face to face, and my life is preserved. 31 And the sun rose upon him as he passed over Penuel, and he halted upon his thigh. 32 Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew of the hip.

33: 1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. 3 And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. 5 And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The

[1]That is, *He who striveth with God*, or, *God striveth*. [2]The Sept. and Vulgate have, *thou hast had power with God, and thou shalt prevail against men*. [3]Or, *had power with* [4]That is, *The face of God*.

children which God hath graciously given thy servant. 6 Then the handmaids came near, they and their children, and they bowed themselves. 7 And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. 8 And he said, What meanest thou by all this company which I met? And he said, To find grace in the sight of my lord. 9 And Esau said, I have enough; my brother, let that thou hast be thine. 10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: [1]forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. 11 Take, I pray thee, my [2]gift that is brought to thee; because God hath dealt graciously with me, and because I have [3]enough. And he urged him, and he took it. 12 And he said, Let us take our journey, and let us go, and I will go before thee. 13 And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me give suck: and if they overdrive them one day, all the flocks will die. 14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according to the pace of the cattle that is before me, and according to the pace of the children, until I come unto my lord unto Seir. 15 And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. 16 So Esau returned that day on his way unto Seir. 17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called [4]Succoth.

18 And Jacob came [5]in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and encamped before the city. 19 And he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred [6]pieces of money. 20 And he erected there an altar, and called it [7]El-elohe-Israel.

34: 1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. 2 And Shechem the son of Hamor the Hivite, the prince of the land, saw her; and he took her, and lay with her, and humbled her. 3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake [8]kindly unto the damsel. 4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. 5 Now Jacob heard that he had defiled Dinah his daughter; and his sons were with his cattle in the field: and Jacob held his peace until they came. 6 And Hamor the father of Shechem went out unto Jacob to commune with him. 7 And the sons of Jacob came in from the field when they heard it: and the men were grieved, and they were very wroth,

[1]Or, *for therefore have I seen* [2]Heb. *blessing.* [3]Heb. *all.* [4]That is, *Booths.* [5]Or, *to Shalem, a city* [6]Heb. *kesitah.* [7]That is, *God, the God of Israel.* [8]Heb. *to the heart of the damsel.*

because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. 8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her unto him to wife. 9 And make ye marriages with us; give your daughters unto us, and take our daughters unto you. 10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. 11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. 12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. 13 And the sons of Jacob answered Shechem and Hamor his father with guile, and spake, because he had defiled Dinah their sister, 14 and said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: 15 only on this condition will we consent unto you: if ye will be as we be, that every male of you be circumcised; 16 then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. 18 And their words pleased Hamor, and Shechem Hamor's son. 19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was honoured above all the house of his father. 20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, 21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for, behold, the land is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. 22 Only on this condition will the men consent unto us to dwell with us, to become one people, if every male among us be circumcised, as they are circumcised. 23 Shall not their cattle and their substance and all their beasts be ours? only let us consent unto them, and they will dwell with us. 24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. 25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city [1]unawares, and slew all the males. 26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went forth. 27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. 28 They took their flocks and their herds and their asses, and that which was in the city, and that which was in the field; 29 and all their wealth, and all their little ones and their

[1]Or, *boldly*.

wives, took they captive and spoiled, even all that was in the house. 30 And Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and, I being few in number, they will gather themselves together against me and smite me; and I shall be destroyed, I and my house. 31 And they said, Should he deal with our sister as with an harlot?

35: 1 And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, who appeared unto thee when thou fleddest from the face of Esau thy brother. 2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and purify yourselves, and change your garments: 3 and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. 4 And they gave unto Jacob all the strange gods which were in their hand, and the rings which were in their ears; and Jacob hid them under the [1]oak which was by Shechem. 5 And they journeyed: and [2]a great terror was upon the cities that were round about them, and they did not pursue after the sons of Jacob. 6 So Jacob came to Luz, which is in the land of Canaan (the same is Beth-el), he and all the people that were with him. 7 And he built there an altar, and called the place [3]El-beth-el: because there God was revealed unto him, when he fled from the face of his brother. 8 And Deborah, Rebekah's nurse died, and she was buried below Beth-el under the oak: and the name of it was called [4]Allon-bacuth.

9 And God appeared unto Jacob again, when he came from Padan-aram, and blessed him. 10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. 11 And God said unto him, I am [5]God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 12 and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. 13 And God went up from him in the place where he spake with him. 14 And Jacob set up a pillar in the place where he spake with him, a pillar of stone: and he poured out a drink offering thereon, and poured oil thereon. 15 And Jacob called the name of the place where God spake with him, Beth-el. 16 And they journeyed from Beth-el; and there was still some way to come to Ephrath: and Rachel travailed, and she had hard labour. 17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; for now thou shalt have another son. 18 And it came to pass, as her soul was in departing (for she died), that she called his name [6]Ben-oni: but his

[1]Or, *terebinth.* [2]Heb. *a terror of God.* [3]That is, *The God of Beth-el.* [4]That is, *The oak of weeping.* [5]Heb. *El Shaddai.* [6]That is, *The son of my sorrow.*

father called him [1]Benjamin. 19 And Rachel died, and was buried in the way to Ephrath, (the same is Beth-lehem). 20 And Jacob set up a pillar upon her grave: the same is the Pillar of Rachel's grave unto this day. 21 And Israel journeyed, and spread his tent beyond the tower of Eder. 22 And it came to pass, while Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard of it.

Now the sons of Jacob were twelve: the sons of Leah; 23 Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: 24 the sons of Rachel; Joseph and Benjamin: 25 and the sons of Bilhah, Rachel's handmaid; Dan and Naphtali: 26 and the sons of Zilpah, Leah's handmaid; Gad and Asher: these are the sons of Jacob, which were born to him in Paddan-aram. 27 And Jacob came unto Isaac his father to Mamre, to Kiriath-arba (the same is Hebron), where Abraham and Isaac sojourned. 28 And the days of Isaac were an hundred and fourscore years. 29 And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days: and Esau and Jacob his sons buried him.

[CHAPTER IV]

[THE GENERATIONS OF ESAU]

[GENESIS 36:1-37:1.]

CHAPTER V

THE GENERATIONS OF JACOB

§8. THE WICKEDNESS OF JACOB'S SONS

GENESIS 37:2-38:30

2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father. 3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him [2]a coat of many colours. 4 And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto

[1]That is, *The son of the right hand.* [2]Or, *a long garment with sleeves*

him. 5 And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. 6 And he said unto them, Hear, I pray you, this dream which I have dreamed: 7 for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf. 8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. 9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. 10 And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? 11 And his brethren envied him; but his father kept the saying in mind. 12 And his brethren went to feed their father's flock in Shechem. 13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come and I will send thee unto them. And he said to him, Here am I. 14 And he said to him, Go now, see whether it be well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. 15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? 16 And he said, I seek my brethren: tell me, I pray thee, where they are feeding *the flock*. 17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. 18 And they saw him afar off, and before he came near unto them, they conspired against him to slay him. 19 And they said one to another, Behold, this [1]dreamer cometh. 20 Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. 21 And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life. 22 And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father. 23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his coat, the coat of many colours that was on him; 24 and they took him, and cast him into the pit: and the pit was empty, there was no water in it. 25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a traveling company of Ishmaelites came from Gilead, with their camels bearing [2]spicery and [3]balm and [4]myrrh, going to carry it

[1]Heb. *master of dreams*. [2]Or, *gum tragacanth* Or, *storax*. [3]Or, *mastic*. [4]Or, *ladanum*.

down to Egypt. 26 And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? 27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him. 28 And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. 29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. 30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go? 31 And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; 32 and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not. 33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces. 34 And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. 35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to [1]the grave to my son mourning. And his father wept for him. 36 And the [2]Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the [3]captain of the guard.

38: 1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. 2 And Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her, and went in unto her. 3 And she conceived, and bare a son; and he called his name Er. 4 And she conceived again, and bare a son; and she called his name Onan. 5 And she yet again bare a son, and called his name Shelah: and he was at Chezib, when she bare him. 6 And Judah took a wife for Er his firstborn, and her name was Tamar. 7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. 8 And Judah said unto Onan, Go in unto thy brother's wife, and [4]perform the duty of an husband's brother unto her, and raise up seed to thy brother. 9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest he should give seed to his brother. 10 And the thing which he did was evil in the sight of the LORD: and he slew him also. 11 Then said Judah to Tamar his daughter in law, Remain a widow in thy father's house, till Shelah my son be grown up: for he said, Lest he also die, like his brethren. And Tamar went and dwelt in her father's house. 12 And in process of time Shua's daughter, the wife of Judah, died: and

[1]Heb. *Sheol*, the name of the abode of the dead, answering to the Greek Hades Acts ii. 27. [2]Heb. *Medanites*. [3]Heb. *chief of the executioners*. [4]See Deut. xxv. 5.

Judah was comforted, and went up unto his sheepshearers to Timnah, he and his friend Hirah the Adullamite. 13 And it was told Tamar, saying, Behold, thy father in law goeth up to Timnah to shear his sheep. 14 And she put off from her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah was grown up, and she was not given unto him to wife. 15 When Judah saw her, he thought her to be an harlot; for she had covered her face. 16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee: for he knew not that she was his daughter in law. And she said, What wilt thou give me, that thou mayest come in unto me? 17 And he said, I will send thee a kid of the goats from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18 And he said, What pledge shall I give thee? And she said, Thy signet and thy cord, and thy staff that is in thine hand. And he gave them to her, and came in unto her, and she conceived by him. 19 And she arose, and went away, and put off her veil from her, and put on the garments of her widowhood. 20 And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the woman's hand: but he found her not. 21 Then he asked the men of her place, saying, Where is the [1]harlot, that was at Enaim by the way side? And they said, There hath been no [1]harlot here. 22 And he returned to Judah, and said, I have not found her; and also the men of the place said, There hath been no [1]harlot here. 23 And Judah said, Let her take it to her, lest we be put to shame: behold, I sent this kid, and thou hast not found her. 24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and moreover, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and the cords, and the staff. 26 And Judah acknowledged them, and said, She is more righteous than I; forasmuch as I gave her not to Shelah my son. And he knew her again no more. 27 And it came to pass in the time of her travail, that, behold, twins were in her womb. 28 And it came to pass, when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, [2]Wherefore hast thou made a breach for thyself? therefore his name was called [3]Perez. 30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah.

[1]Heb. *kedeshah*, that is, a woman dedicated to impure heathen worship. See Deut. xxiii. 17, Hos. iv. 14. [2]Or, *How hast thou made a breach! a breach be upon thee!* [3]That is, *A breach.*

§9. THE FORTUNES OF JOSEPH IN EGYPT

GENESIS 39:1-41:57

1 And Joseph was brought down to Egypt: and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither. 2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. 4 And Joseph found grace in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. 5 And it came to pass from the time that he made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had, in the house and in the field. 6 And he left all that he had in Joseph's hand; and [1]he knew not aught *that was* with him, save the bread which he did eat. And Joseph was comely, and well favoured. 7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 8 But he refused, and said unto his master's wife, Behold, my master [2]knoweth not what is with me in the house, and he hath put all that he hath into my hand; 9 [3]there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? 10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. 11 And it came to pass about this time, that he went into the house to do his work; and there was none of the men of the house there within. 12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. 13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 14 that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: 15 and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out. 16 And she laid up his garment by her, until his master came home. 17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: 18 and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out. 19 And it came to pass, when his master

[1]Or, *with him he knew not* [2]Or, *knoweth not with me what is &c.* [3]Or, *he is not*

heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. 20 And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison. 21 But the LORD was with Joseph, and shewed kindness unto him, and gave him favour in the sight of the keeper of the prison. 22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. 23 The keeper of the prison looked not to any thing that was under his hand, because the LORD was with him; and that which he did, the LORD made it to prosper.

40: 1 And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. 2 And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. 3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. 4 And the captain of the guard charged Joseph with them, and he ministered unto them: and they continued a season in ward. 5 And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. 6 And Joseph came in unto them in the morning, and saw them, and, behold, they were sad. 7 And he asked Pharaoh's officers that were with him in ward in his master's house, saying, Wherefore look ye so sadly to-day? 8 And they said unto him, We have dreamed a dream, and there is none that can interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it me, I pray you. 9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; 10 and in the vine were three branches: and it was as though it budded, *and* its blossoms shot forth; *and* the clusters thereof brought forth ripe grapes: 11 and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. 12 And Joseph said unto him, This is the interpretation of it: the three branches are three days; 13 within yet three days shall Pharaoh lift up thine head, and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. 14 But have me in thy remembrance when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: 15 for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. 16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head: 17 and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket

upon my head. 18 And Joseph answered and said, This is the interpretation thereof: the three baskets are three days; 19 within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. 20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the chief baker among his servants. 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: 22 but he hanged the chief baker: as Joseph had interpreted to them. 23 Yet did not the chief butler remember Joseph, but forgat him.

41: 1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the [1]river. 2 And, behold, there came up out of the river seven kine, well favoured and fatfleshed: and they fed in the reed-grass. 3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. 4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. 5 And he slept and dreamed a second time: and, behold, seven ears of corn came up upon one stalk, [2]rank and good. 6 And, behold, seven ears, thin and blasted with the east wind, sprung up after them. 7 And the thin ears swallowed up the seven [2]rank and full ears. And Pharaoh awoke, and, behold, it was a dream. 8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the [3]magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. 9 Then spake the chief butler unto Pharaoh, saying, I [4]do remember my faults this day: 10 Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: 11 and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 12 And there was with us there a young men, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. 13 And it came to pass, as he interpreted to us, so it was; [5]me he restored unto mine office, and him he hanged. 14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. 15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst interpret it. 16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. 17 And Pharaoh spake

[1]Heb. *Yeor*, that is, the Nile. [2]Heb. *fat*. [3]Or, *sacred scribes*. [4]Or, *will make mention of*. [5]Or, *I was restored....and he was hanged*.

unto Joseph, In my dream, behold, I stood upon the brink of the river: 18 and, behold, there came up out of the river seven kine, fat-fleshed and well favoured; and they fed in the reed-grass: 19 and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: 20 and the lean and ill favoured kine did eat up the first seven fat kine: 21 and when they had eaten them up it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. 22 And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good: 23 and, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: 24 and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could declare it to me. 25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: what God is about to do He hath declared unto Pharaoh. 26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one. 27 And the seven lean and ill favoured kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. 28 That is the thing which I spake unto Pharaoh: what God is about to do He hath shewed unto Pharaoh. 29 Behold, there come seven years of great plenty throughout all the land of Egypt: 30 and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; 31 and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. 32 And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. 33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 34 Let Pharaoh do *this*, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. 35 And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it. 36 And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. 37 And the thing was good in the eyes of Pharaoh and in the eyes of all his servants. 38 And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is? 39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou: 40 thou shalt be over my house, and according unto thy word shall all my people [1]be ruled: only in the throne will I be greater than thou. 41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42 And

[1]Or, *order themselves.* Or, *do homage.*

Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of [1]fine linen, and put a gold chain about his neck; 43 and he made him to ride in the second chariot which he had; and they cried before him, [2]Bow the knee: and he set him over all the land of Egypt. 44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. 45 And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath, the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt. 46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. 47 And in the seven plenteous years the earth brought forth by handfuls. 48 And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. 49 And Joseph laid up corn as the sand of the sea, very much, until he left numbering; for it was without number. 50 And unto Joseph were born two sons before the year of famine came, which Asenath the daughter of Poti-phera priest of On bare unto him. 51 And Joseph called the name of the firstborn [3]Manasseh: For, *said he*, God hath made me forget all my toil, and all my father's house. 52 And the name of the second called he [4]Ephraim: For God hath made me fruitful in the land of my affliction. 53 And the seven years of plenty, that was in the land of Egypt, came to an end. 54 And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. 55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. 56 And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. 57 And all countries came into Egypt to Joseph for to buy corn; because the famine was sore in all the earth.

§10. THE FAMINE IN THE LAND OF CANAAN

GENESIS 42:1-45:28

1 Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons, Why do ye look one upon another? 2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live and not die. 3 And Joseph's ten brethren went down to buy corn from Egypt.

[1]Or, *cotton*. [2]*Abrech*, probably an Egyptian word, similar in sound to the Hebrew word meaning *to kneel*. [3]That is, *Making to forget*. [4]From a Hebrew word signifying *to be fruitful*

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. 5 And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan. 6 And Joseph was the governor over the land: he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves to him with their faces to the earth. 7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. 8 And Joseph knew his brethren, but they knew not him. 9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. 10 And they said unto him, Nay, my lord, but to buy food are thy servants come. 11 We are all one man's sons; we are true men, thy servants are no spies. 12 And he said unto them, Nay, but to see the nakedness of the land ye are come. 13 And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. 14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: 15 hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 16 Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies. 17 And he put them all together into ward three days. 18 And Joseph said unto them the third day, This do, and live; for I fear God: 19 if ye be true men, let one of your brethren be bound in your prison house; but go ye, carry corn for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. 21 And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. 22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required. 23 And they knew not that Joseph understood them; for there was an interpreter between them. 24 And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. 25 Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus was it done unto them. 26 And they laded their asses with their corn, and departed thence. 27 And as one of them opened his sack to give his ass provender in the lodging place, he espied his money; and, behold, it was in the mouth of his sack. 28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them,

and they turned trembling one to another, saying, What is this that God hath done unto us? 29 And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them; saying, 30 The man, the lord of the land, spake roughly with us, and took us for spies of the country. 31 And we said unto him, We are true men; we are no spies: 32 we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. 33 And the man, the lord of the land, said unto us, Hereby shall I know that ye are true men; leave one of your brethren with me, and take *corn for* the famine of your houses, and go your way: 34 and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. 35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money, they were afraid. 36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are [1]against me. 37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. 38 And he said, My son shall not go down with you; for his brother is dead, and he only is left: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to [2]the grave.

43: 1 And the famine was sore in the land. 2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. 3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. 4 If thou wilt send our brother with us, we will go down and buy thee food: 5 but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. 6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? 7 And they said, The man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we in any wise know that he would say, Bring your brother down? 8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 9 I will be surety for him, of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then [3]let me bear the blame for ever: 10 for except we had lingered, surely we had now returned a second time. 11 And their

[1]Or, *upon*. [2]Heb. *Sheol*. See ch. xxxvii. 35. [3]Heb. *I shall have sinned against thee for ever*.

father Israel said unto them, If it be so now, do this; take of the choice fruits of the land in your vessels, and carry down the man a present, a little [1]balm, and a little honey, spicery and myrrh, [2]nuts, and almonds: 12 and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight: 13 take also your brother, and arise, go again unto the man: 14 and [3]God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. 16 And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. 17 And the man did as Joseph bade; and the man brought the men into Joseph's house. 18 And the men were afraid because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek [4]occasion against us, and fall upon us, and take us for bondmen, and our asses. 19 And they came near to the steward of Joseph's house, and they spake unto him at the door of the house, 20 and said, Oh my lord, we came indeed down at the first time to buy food: 21 and it came to pass, when we came to the lodging place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. 22 And other money have we brought down in our hand to buy food: we know not who put our money in our sacks. 23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. 24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. 25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. 26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth. 27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? 28 And they said, Thy servant our father is well, he is yet alive. And they bowed the head and made obeisance. 29 And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. 30 And Joseph made haste; for his

[1]See ch. xxxvii. 25. [2]That is, *pistachio nuts*. [3]Heb. *El Shaddai*. [4]Heb. *roll himself upon us*.

bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. 31 And he washed his face, and came out; and he refrained himself, and said, Set on bread. 32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. 33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one with another. 34 And [1]he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and [2]were merry with him.

44: 1 And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. 2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. 3 As soon as the morning was light, the men were sent away, they and their asses. 4 *And* when they were gone out of the city, and were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? 5 Is not this it in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing. 6 And he overtook them, and he spake unto them these words. 7 And they said unto him, Wherefore speaketh my lord such words as these? God forbid that thy servants should do such a thing. 8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? 9 With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen. 10 And he said, Now also let it be according unto your words: he with whom it is found shall be my bondman; and ye shall be blameless. 11 Then they hasted, and took down every man his sack to the ground, and opened every man his sack. 12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. 13 Then they rent their clothes, and laded every man his ass, and returned to the city. 14 And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. 15 And Joseph said unto them, What deed is this that ye have done? know ye not that such a man as I can indeed divine? 16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found. 17 And he said,

[1]Or, *messes were taken.* [2]Heb. *drank largely.*

God forbid that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father.

18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. 19 My lord asked his servants, saying, Have ye a father, or a brother? 20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. 21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. 23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. 24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord. 25 And our father said, Go again, buy us a little food. 26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. 27 And thy servant my father said unto us, Ye know that my wife bare me two sons: 28 and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: 29 and if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs with [1]sorrow to [2]the grave. 30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that [3]his life is bound up in the lad's life; 31 it shall come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to [2]the grave. 32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever. 33 Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. 34 For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father.

45: 1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. 2 And he [4]wept aloud: and the Egyptians heard, and the house of Pharaoh heard. 3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. 4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom

[1]Heb. *evil*, [2]Heb. *Sheol*. See ch. xxxvii. 35. [3]Or, *his soul is knit with the lad's soul* See 1 Sam. xviii. 1. [4]Heb. *gave forth his voice in weeping*.

ye sold into Egypt. 5 And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. 6 For these two years hath the famine been in the land: and there are yet five years, in the which there shall be neither plowing nor harvest. 7 And God sent me before you to preserve you a remnant in the earth, and to save you alive [1]by a great deliverance. 8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. 9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: 10 and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: 11 and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. 12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. 13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. 14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15 And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. 17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; 18 and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. 19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20 Also regard not your stuff; for the good of all the land of Egypt is yours. 21 And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. 22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. 23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and victual for his father by the way. 24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. 25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. 26 And they told him, saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them

[1]Or, *to be a great company that escape.*

not. 27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: 28 and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

§11. THE DESCENT OF JACOB TO EGYPT

GENESIS 46:1-30

1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. 2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. 3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. 5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. 6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: 7 his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

[The names of the children of Israel, vv. 8-27]

28 And he sent Judah before him unto Joseph, to shew the way before him unto Goshen; and they came into the land of Goshen. 29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. 30 And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive.

§12. THE SETTLEMENT OF JACOB AND HIS FAMILY IN EGYPT

GENESIS 46:31-47:12.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and tell Pharaoh, and will say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; 32 and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have. 33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? 34 that ye shall say, Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

47: 1 Then Joseph went in and told Pharaoh, and said, My

father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. 2 And from among his brethren he took five men, and presented them unto Pharaoh. 3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers. 4 And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: 6 the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any [1]able men among them, then make them rulers over my cattle. 7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 8 And Pharaoh said unto Jacob, How many are the days of the years of thy life? 9 And Jacob said unto Pharaoh, The days of the years of my [2]pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their [2]pilgrimage. 10 And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. 11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. 12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, [3]according to their families.

§13. THE LAST DAYS OF JACOB IN EGYPT

GENESIS 47:13-49:33

13. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason of the famine. 14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. 15 And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for *our* money faileth. 16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. 17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for the horses, and for the [4]flocks, and for the herds, and for the asses: and he [5]fed

[1]Or, *men of activity*. [2]Or, *sojournings*. [3]Or, *according to* the number of *their little ones*. [4]Heb. *cattle of the flocks, and for the cattle of the herds*. [5]Heb. *led them* as a shepherd.

them with bread in exchange for all their cattle for that year. 18 And when that year was ended, they came unto him the second year, and said unto him, We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies, and our lands: 19 wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, and that the land be not desolate. 20 So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's. 21 And as for the people, [1]he removed them [2]to the cities from one end of the border of Egypt even to the other end thereof. 22 Only the land of the priests bought he not: for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their land. 23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. 24 And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. 25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. 26 And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's. 27 And Israel dwelt in the land of Egypt, in the land of Goshen; and they gat them possessions therein, and were fruitful, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were an hundred forty and seven years. 29 And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: 30 but when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. 31 And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

48: 1 And it came to pass after these things, that one said to Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. 2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. 3 And Jacob said unto Joseph, [3]God Almighty appeared unto me at Luz in the land of Canaan, and

[1]According to Samar., Sept. and Vulg., *he made bondmen of them, from &c.*
[2]Or, *according to their cities.* [3]Heb. *El Shaddai.*

blessed me, 4 and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples; and will give this land to thy seed after thee for an everlasting possession. 5 And now thy two sons, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine. 6 And thy issue, which thou [1]begettest after them, shall be thine; they shall be called after the name of their brethren in their inheritance. 7 And as for me, when I came from Paddan, Rachel died [2]by me in the land of Canaan in the way, when there was still some way to come unto Ephrath: and I buried her there in the way to Ephrath (the same is Beth-lehem). 8 And Israel beheld Joseph's sons, and said, Who are these? 9 And Joseph said unto his father, They are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless them. 10 Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. 11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath let me see thy seed also. 12 And Joseph brought them out from between his knees; and he bowed himself with his face to the earth. 13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. 14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, [3]guiding his hands wittingly; for Manasseh was the firstborn. 15 And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, 16 the angel which hath redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. 17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. 18 And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. 19 And his father refused, and said, I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great: howbeit his younger brother shall be greater than he, and his seed shall become [4]a multitude of nations. 20 And he blessed them that day, saying, [5]In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. 21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. 22 Moreover I have given to thee one [6]portion

[1]Or, *hast begotten.* [2]Or, *to my sorrow.* [3]Or, *crossing his hands.* [4]Heb. *fulness.* [5]Or, *By.* [6]Or, *mountain slope*, Heb. *shechem*, shoulder.

above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

49: 1 And Jacob called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days.

2 Assemble yourselves, and hear, ye sons of Jacob;
And hearken unto Israel your father.

3 Reuben, thou art my firstborn, my might, and the [1]beginning of my strength;
The excellency of dignity, and the excellency of power.
4 [2]Unstable as water, [3]thou shalt not have the excellency;
Because thou wentest up to thy father's bed:
Then defiledst thou it; he went up to my couch.

5 Simeon and Levi are brethren;
Weapons of violence are their [4]swords.
6 O my soul, come not thou into their [5]council;
Unto their assembly, my glory, be not thou united;
For in their anger they slew [6]a man,
And in their selfwill they houghed [7]an ox.
7 Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel.

8 Judah, thee shall thy brethren praise:
Thy hand shall be on the neck of thine enemies;
Thy father's sons shall bow down before thee.
9 Judah is a lion's whelp;
From the prey, my son, thou art gone up:
He stooped down, he couched as a lion,
And as a lioness; who shall rouse him up?
10 The sceptre shall not depart from Judah,
Nor [8]the ruler's staff from between his feet,
[9]Until Shiloh come;
And unto him shall the obedience of the peoples be.
11 Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He hath washed his garments in wine,
And his vesture in the blood of grapes:
12 His eyes shall be red with wine,
And his teeth white with milk.

---

[1]Or, *first-fruits*. [2]Or, *Bubbling over*. [3]Or, *have not thou*. [4]Or, *compacts*. [5]Or *secret*. [6]Or, *men*. [7]Or, *oxen*. [8]Or, *a lawgiver*. [9]Or, *Till he come to Shiloh, having the obedience of the peoples*. Or, as read by the Sept., *Until that which is his shall come &c*. Another ancient rendering is, *Till he come whose it is &c*.

13 Zebulun shall dwell at the [1]haven of the sea:
And he shall be for an [1]haven of ships;
And his border shall be [2]upon Zidon.

14 Issachar is a strong ass,
Couching down between the sheepfolds:
15 And he saw [3]a resting place that it was good,
And the land that it was pleasant;
And he bowed his shoulder to bear,
And became a servant under taskwork.

16 Dan shall judge his people,
As one of the tribes of Israel.
17 Dan shall be a serpent in the way,
An [4]adder in the path,
That biteth the horse's heels,
So that his rider falleth backward.

18 I have waited for thy salvation, O LORD.

19 Gad, [5]a troop [6]shall press upon him:
But he shall press upon their heel.

20 [7]Out of Asher his bread shall be fat,
And he shall yield royal dainties.

21 Naphtali is a hind let loose:
He giveth goodly words.

22 Joseph is a [8]fruitful bough,
A fruitful bough by a fountain;
His [9]branches run over the wall.
23 The archers have sorely grieved him,
And shot at him, and persecuted him:
24 But his bow abode in strength,
And the arms of his hands were made [10]strong,
By the hands of the Mighty One of Jacob,
([11]From thence is the shepherd, the stone of Israel,)
25 Even by the God of thy father, who shall help thee,
And by the Almighty, who shall bless thee,
With blessings of heaven above,
Blessings of the deep that coucheth beneath,
Blessings of the breasts, and of the womb.
26 The blessings of thy father

[1]Heb. *beach.* [2]Or, *by.* [3]Or, *rest.* [4]Or, *horned snake.* [5]Heb. *gedud*, a marauding band. [6]Heb. *gad*, to press. [7]According to some ancient versions, *Asher, his bread &c.* [8]Heb. *the son of a fruitful* tree. [9]Heb. *daughters.* [10]Or, *active.* [11]Or, *from thence*, from *the shepherd.* Or, as otherwise read, *By the name of the shepherd*

Have prevailed above [1]the blessings of my progenitors
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him [2]that was separate from his brethren.

27 Benjamin is a wolf that ravineth:
In the morning he shall devour the prey,
And at even he shall divide the spoil.

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them and blessed them; every one according to his blessing he blessed them. 29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, 30 in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a buryingplace: 31 there they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah: 32 the field and the cave that is therein, which was purchased from the children of Heth. 33 And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

§14. THE LAST OF JACOB'S SONS

GENESIS 50:1-26

1 And Joseph fell upon his father's face, and wept upon him, and kissed him. 2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. 3 And forty days were fulfilled for him; for so are fulfilled the days of embalming: and the Egyptians wept for him threescore and ten days.

4 And when the days of weeping for him were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 5 My father made me swear, saying, Lo, I die: in my grave which I [3]have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. 6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear. 7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 8 and all the house of Joseph, and his brethren, and his father's house: only their little ones,

[1]According to some ancient authorities, *the blessings of the ancient mountains, the desire* (or, *desirable things*) *of the everlasting hills.* [2]Or, *that is prince among.* [3]Or, *bought.*

and their flocks, and their herds, they left in the land of Goshen. 9 And there went up with him both chariots and horsemen: and it was a very great company. 10 And they came to the threshing-floor of Atad, which is beyond Jordan, and there they lamented with a very great and sore lamentation: and he made a mourning for his father seven days. 11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous [1]mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan. 12 And his sons did unto him according as he commanded them: 13 for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a buryingplace, of Ephron the Hittite, before Mamre.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. 15 And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him. 16 And they sent a message unto Joseph, saying, Thy father did command before he died, saying, 17 So shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil: and now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him. 18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. 19 And Joseph said unto them, Fear not: for am I in the place of God? 20 And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. 21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake [2]kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. 23 And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were born upon Joseph's knees. 24 And Joseph said unto his brethren, I die: but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. 25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. 26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

[1]Heb. *ebel.* [2]Heb. *to their heart.*

PART II

NATIONAL DEVELOPMENT

FROM MOSES UNTIL SOLOMON

CHAPTER VI

THE LIFE OF MOSES FROM HIS BIRTH UNTIL THE ARRIVAL AT SINAI

§15. THE BIRTH, TRAINING AND CALL OF MOSES

Exodus 1:1-7:7*

§16. THE PLAGUES AND THE PASSOVER

Exodus 7:8-12:36*

§17. THE EXODUS AND THE JOURNEY TO SINAI

Exodus 12:37-19:2*

CHAPTER VII

THE LIFE OF MOSES FROM THE ARRIVAL AT SINAI UNTIL HIS DEATH

§18. LEGISLATION AT SINAI

Exodus 19:3-40:38; The Book of Leviticus*

§19. THE JOURNEYINGS OF ISRAEL IN THE WILDERNESS

The Book of Numbers*

---

*For text, refer to the Revised Version of the Old Testament.

DIAGRAM VIII

An Outline Study of the Book of Exodus

| | | |

DIAGRAM IX

An Outline Study of the Book of Leviticus

1 C. The Burnt Offering. 2 C. The Meal Offering. 3 C. The Peace Offering. 4 C. The Sin Offering. 5 C. The Trespass Offering. 6:8-7 C. A manual of directions to the priests concerning the offerings.							"The consecration of the priests and their solemn entry upon office." C. 8,9. Desecration by Nadab and Abihu. C. 10.			C. 11-15 occupy an appropriate position. "They come *after* the consecration of the priests whose functions they regulate, and *before* the law of the Day of Atonement on which the sanctuary was cleansed from the pollutions caused by involuntary uncleanness of priests and people."					The Great Day of Atonement.	"The principle which determines most conspicuously the character of this entire section is that of *holiness*—partly ceremonial, partly moral—as a quality distinguishing Israel, demanded of Israel by Jehovah (19:2; 20:7,8,26; 21:6-8,15; 23:9,16,32), and regulating the Israelite's life. Holiness is, indeed, a duty laid upon Israel in other parts of the Pentateuch; but while elsewhere it appears merely as one injunction among many, it is here insisted on with an emphasis and frequency which constitute it the leading motive of the entire section."						On the Commutation of Vows. Supplementary.
The various offerings.										Laws of Purification.																
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	"THE LAW OF HOLINESS"							26	27	

A. Laws of approach to God and of Communion with God.

B. Key Verses—17:11; 19:2; 20:7,26.

C. Prominent Ideas: **Sin, Death, Guilt, Confession, Restitution, Atonement, Forgiveness, Thanksgiving, Holiness, Communion.**

D. Book of the New Testament to be compared with Leviticus—The Epistle to the Hebrews.

E. "In regard to the whole sacrificial system of the Hebrew Law, it is most necessary that we should keep in view that it was intended for a people already brought into covenant with the living God, and that every sacrifice was assumed to have a vital connection with the spirit of the worshiper. A Hebrew Sacrifice, like a Christian Sacrament, possessed the inward and spiritual grace, as well as the outward and visible sign. The mere empty form, or the feeling of an opus operatum, was as alien to the mind of an enlightened Israelite who brought his gift to the Altar, as it is to the well instructed Christian who comes to the table of the Lord. This fact will be found not obscurely intimated in the words of the Law itself. But it is most clearly expressed by the sacred writers in later ages, when it became necessary that they should remind their backsliding countrymen of the truth.

"It may however be supposed that to those who came to the Sanctuary in sincerity and truth, a sacrifice may have borne a very different amount of meaning according to the religious conditions of their minds . . . .

"An Israelite who had studied the Law must have perceived a mystery and a contradiction in the perfectness and freedom from guilt of the animal which he brought as his sin-offering. On the one hand he must have felt that an offering without blemish was the only one which could be fit for the Altar of Jehovah: on the other hand he must have felt that it could not fairly represent himself in his actual condition, as bringing his offering expressly because he was burdened with the consciousness of sin and imperfection. He must also have learned from the language of the Law in prescribing what part of the ceremony was to be performed by the priest, that he could not be his own atoner. In these particulars, which in spite of prophetic teaching must have been difficult and obscure to him, we can now clearly trace the forecast shadows of the spotless Saviour who was to come, to stand for the sinful race as its head, to make the offering of Himself as both priest and victim, to perfect the work of redemption by Himself, and so to enter into the presence of God for us as a sweet savour."

§20. THE WILDERNESS HYMN

Psalm 90

A Prayer of Moses, the man of God.

1 Lord, thou hast been our dwelling place
In all generations.
2 Before the mountains were brought forth,
Or ever thou [1]hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
3 Thou turnest man to [2]destruction;
And sayest, Return, ye children of men.
4 For a thousand years in thy sight
Are but as yesterday [3]when it is past,
And as a watch in the night.
5 Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
6 In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
7 For we are consumed in thine anger,
And in thy wrath are we troubled.
8 Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
9 For all our days are passed away in thy wrath:
We bring our years to an end as [4]a tale *that is told.*
10 The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labour and sorrow;
For it is soon gone, and we fly away.
11 Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto thee?
12 So teach us to number our days,
That we may get us an heart of wisdom.
13 Return, O Lord; how long?
And let it repent thee concerning thy servants.
14 O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days.
15 Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.
16 Let thy work appear unto thy servants,
And thy glory upon their children.
17 And let the [5]beauty of the Lord our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

---

[1]Heb. *gavest birth to.* [2]Or, *dust.* Heb. *crushing.* [3]Or, *when it passeth.* [4]Or, *a sound* or *sigh.* [5]See Ps. xxvii. 4.

Diagram X

Outline Study of the Book of Numbers

| | | |

§21. FAREWELL ADDRESSES, SONG AND DEATH OF MOSES

The Book of Deuteronomy*

CHAPTER VIII

JOSHUA AND THE CONQUEST OF CANAAN

§22. PREPARATION FOR THE CONQUEST OF CANAAN

Joshua 1:1-5:12*

§23 THE CENTRAL, SOUTHERN AND NORTHERN CAMPAIGNS

Joshua 5:13-12:24*

CHAPTER IX

JOSHUA AND THE DIVISION OF CANAAN

§24. THE INHERITANCE OF THE TRIBES; LAST ACTS AND WORDS OF JOSHUA

Joshua 13:1-24:33*

CHAPTER X

THE TIMES OF THE JUDGES UNTIL SAMUEL

§25. THE EARLIER JUDGES UNTIL GIDEON

Judges 1:1-5:31*

§26. GIDEON AND HIS SUCCESSORS

Judges 6:1-10:5*

§27. JEPHTHAH AND SAMSON

Judges 10:6-16:31*

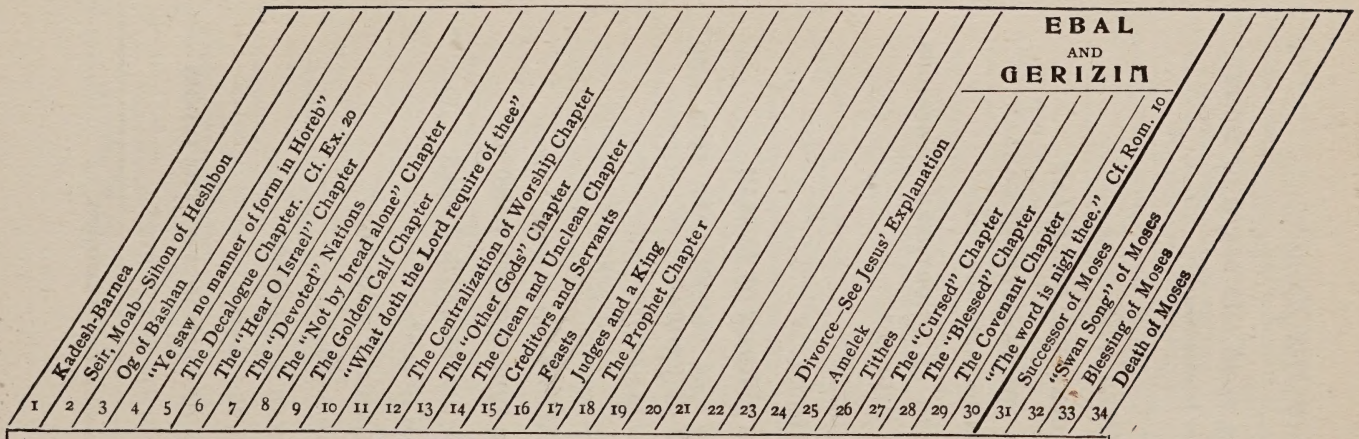
§28. INTERNAL GLIMPSES OF THE TIMES OF THE JUDGES

Judges 17:1-21:25; The Book of Ruth*

*For text, refer to the Revised Version of the Old Testament.

DIAGRAM XI

Outline Study of the Book of Deuteronomy



A.	FAREWELL ADDRESSES OF MOSES			
B.	FIRST	SECOND	THIRD	APPENDICES
C.	RESUME OF HISTORY OF WANDERINGS —EXHORTATIONS	UTTERANCE IN POPULAR FORM OF COMMANDMENTS, MORAL, CIVIL, AND CEREMONIAL, OF EXODUS, LEVITICUS AND NUMBERS	BLESSING AND CURSING	1. SUCCESSOR 2. SONG. C. 32 3. BLESSING 4. DEATH. C. 34
D.	Key Word:—Obedience. Cf. Key Words of GEN., EX., LEVIT., AND NUMB.			
E.	Note:—The obedience enjoined is based on a known and enjoyed relationship. It is not forced			
F.	Occasion:—A new Generation. Leader about to depart. People about to enter upon a new era. This a renewal of covenant			
G.	Time:—Last month of forty years' wanderings			
H.	Place:—East side of river Jordan			
I.	Style:—Free, hortatory, oratorical, repetitious, much like that of Jeremiah. How is this accounted for?			
J.	Name:—Deutero=second, another; Nomos=law. This name misleading. See 29:1			
K.	Use of, in N.T.:—Deut. is quoted 90 times in the N.T. The student should look up the passages. N. B., especially the use of Deut. by Jesus when tempted in the wilderness			
L.	Use of Deut. as a devotional book:—It is placed by competent judges with the GOSPELS, THE PSALMS, THE ACTS, COLOSSIANS, AND ISAIAH, among the first half-dozen dev. bks. of the B.			
M.	A Solemn Warning of this book:—FORGET NOT GOD—Cf. 8:12-14, 6:12, 8:11			

SUGGESTIONS

1. Read Deut., and note some peculiarities of Israel's God to which the book calls attention.

2. Read Deut. and note the emphasis put in it on the *Love of God*. The N. T. does not surpass it in this respect.

3. Look up passages in other books of the Bible which warn not to forget God.

4. Fill in blank chapter spaces with catch words or sentences.

Diagram XII

Outline Study of the Book of Joshua

"He hath said: I will never leave thee nor forsake thee— So that we may boldly say: I will not fear what man shall do."—Hebrews 13:5, 6

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
	The "Good Courage" Chapter	The Rahab Chapter. See Heb.11:31; Jas.2:25	The Jordan Chapter	The Twelve Stones Chapter	The Prince of the Lord Chapter	The Jericho Chapter	The Achan Chapter	The Ai Chapter	The Gibeonite Chapter	The King of Jerusalem Chapter [Southern Campaign]	The King of Hazor Chapter [Northern Campaign]	The Thirty-one Kings Chapter	The East Side Inheritance	The Caleb Inheritance	The Judah Inheritance	The Ephraim Inheritance	The Manasseh Inheritance	The Benjamin Inheritance	The Simeon— Asher— Inheritance	The Cities of Refuge	The Levites' Inheritance	The Altar Chapter	"One Has Chased a Thousand"	"As for Me and My House"
A.	Israel under God led by Joshua, enters, subdues, and distributes the Land of Canaan																							
B.	Key Verses:—1:2, 3. "Arise, go over....unto the land which I do give....Every place that the sole of your foot shall tread upon .. have I given"																							
C.	Key Word:—**INHERITANCE** Read Hebrews, Chapter IV.																							
D.	THE CONQUEST OF CANAAN																			THE DIVISION OF CANAAN				
E.	Preparation for the Campaign			Central Campaign					Southern Campaign							Northern Campaign				The East and Caleb's			The West	
F.	Note the promises and commands at the beginning of this book.....And the testimony of Joshua at the end of the book "Arise—Go—Possess—No man shall be able to stand—I will not fail—Be of a good courage—This book of the law shall not depart" "Not one thing hath failed of all the good things which the Lord spake—Therefore fear the Lord"																							
G.	On the question of the propriety of the dispossession of the Nations by Israel, note: 1. This country had been given to Israel. This the nations knew, and contested the right of possession. Gen. 12:7; 13:15; 26:3,4; Joshua 11:20 2. These nations had been tolerated by God in gross sin for centuries. See Gen. 15:16. This was their day of Judgment 3. The moral character of these nations was extremely bad. See Leviticus 18:21-25, 27-30; 20:1-24; Deut.12:29-32; 20:10-18 4. The preservation of Israel for its world work for the race was at stake. Deut. 7:1-6; Joshua 23:7-13 5. This work was done under the direct command of God for sufficient reason. "It was a terrible surgery this: but it was surgery: the excision of the cancer, that the healthy part might remain"																							

Diagram XIII

Outline Study of the Books of Judges and Ruth

Introduction Material	Othniel–Ehud–Shamgar	Deborah–Barak	Song of Deborah	His Call and Approval	His Victory over Midian	His Pursuit–Last Days	Abimelech–Parable of Trees	Tola–Jair	Jephthah	Ibzon–Elon–Abdon	Story of his Birth	Marriage and Riddle	Conflict and Victory	Delilah and Death	Micah	and the Danites	The Benjamite War	Occasion / Conflict / Restored Place	The Book of Ruth
				GIDEON							SAMSON								
1, 2	3	4	5	6, 7, 8			9	10	11, 12		13, 14, 15, 16				17, 18		19, 20, 21		

A.	View of times of the Judges "when there was no king. Every man did that which was right in his own eyes"
B.	EXTERNAL VIEW | INTERNAL VIEW
C.	Key expressions of Judges are:—"Israel did that which was evil." "The anger of the Lord was kindled." "Israel cried unto the Lord." "The Lord raised up Judges which saved them out of the hand of their enemies."
D.	THE KEY-NOTE OF JUDGES IS DISOBEDIENCE
E.	Observations 1. Of the Introductory material in chaps. 1 and 2, note: *a.* We have a bird's-eye view Joshuaward in 1:1–2:10 *b.* " " " " Judgeward in 2:11–3:6 2. The people were in servitude about one-third of the time during the period of the Judges 3. The prominence of Judah in chap. 1, and of Bethlehem-Judah in the closing episodes favors David's reign as the time of compiling these records. Note 2 Sam. 12:24; 1 c. 29:29; 2 c. 9:29 4. For a graphic description of these times read Psalm 106:34-46 5. Compare opening verses of Joshua and Judges 6. Read Milton's "Samson Agonistes" in connection with chapters 13-16 7. This book records seven apostacies, seven servitudes under seven nations, and seven deliverances. See 3:7,12, 4:1; 6 1; 8:33,35; 10:6; 13:1 8. The order under the account of each is: (1) *Apostasy*, (2) *Servitude*, (3) *Distress*, (4) *Prayer*, (5) *Deliverance* (6) *Rest* 9. Read 10:10-16 on the danger of frequent lapses into sin. The day of grace may be sinned away

Diagram XIV

An Outline Study of 1 Samuel

Samuel's Birth	Hannah's Song	Samuel the Prophet	The Ark of God Taken	The Ark of God in Philistia	The Ark of God Restored	Ebenezer	A King Demanded	Saul Selected to be King	Saul Anointed King	Saul Confirmed King	Samuel's Valedictory	The Battle of Michmash	The Battle of Michmash	The Amalekites—Saul Rejected	David Anointed King	David and Goliath	David and Saul	David and Samuel	David and Jonathan	David and Ahimelech	David and Doeg	David and the Ziphites	David in Engedi	David and Nabal	David in Ziph	David and Achish	Saul and the Witch	David and the Philistines	David and the Amalekites	The Death of Saul
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
			†			†				†		†	†	†		†														†
I								II								III													
SAMUEL								SAUL								DAVID														

Note:—

1. "The title Samuel does not denote authorship, but like the titles Joshua, Ruth and Esther, commemorates the prominent actor in the events recorded in the book. Its adoption shows a true insight into the connection of the history it contains. It stands as a monument of the greatness of the Prophet who was Jehovah's instrument for establishing the Kingdom of Israel, and guiding the chosen people through a crisis in its history second in importance only to the Exodus. The book begins with the account of his birth: and his direct influence extends to the close of it, in the reign of the king whom he anointed as Jehovah's choice."—*Kirkpatrick.*
2. The books of Samuel are distinguished for simplicity, minuteness, and every indication of fairness and truth.
3. The period covered by 1 Sam. is little less than a century and nearly coincides with the life of Samuel.
4. The chapters which contain records of Saul's wars are indicated by daggers above.

Diagram XV

An Outline Study of 2 Samuel as related to 1 Samuel

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
David's "Song of the Bow"	Conflict between Abner and Joab	David's Lament over Abner	Ishbosheth's Death Avenged	Jerusalem Taken	Uzzah and the Ark	The Messianic Promise	David's Victories	David and Mephibosheth	David's Victories	David and Bathsheba	David and Nathan	Absolom and Tamar	Joab's Ruse with David	Absolom's Rebellion	David and Shimei	Ahithophel's Counsel	Absolom's Death	David's Return	Sheba's Insurrection Quelled	Famine and War with Philistia	David's Song of Deliverance	Last Words of David	Numbering the People

A. "TRUE HISTORY IS PROPHECY"

B. Messianic Purpose of the Books of Samuel:—
"The Messianic character of the Books of Samuel is one of its marked features. The central figure, David, is also the central figure of Messianic prophecy; the man who most of all Old Testament personages, in his life, experiences, and character, sums up the life of the servants of God, and thus represents the great Head of them all. It is here that the three elements of the Jewish state, the prophetic, priestly, and kingly offices, are first fully established, and not only fix the development of typical Israel, but set forth the functions of the anointed leader of the true Israel."—*Toy in Lange.*

C. THE TWO BOOKS OF SAMUEL

D. I	II	III
E. SAMUEL	SAUL	DAVID

F. FIRST SAMUEL	SECOND SAMUEL
G. A History of the Advancement of David to the Throne	A History of the Government of David

H. 2 Samuel might be called "the Book of the King." The word king is found in these chapters 278 times. Here David the man as well as David the king is portrayed. Contrast the portrayal in 1 Chron. where matters of private interest are omitted.

I. Reign at Hebron, 7½ years	Reign at Jerusalem, 33 years
J. Triumphs	Troubles

K. "No one sins at so great a cost as a Christian."—*McClarren.*
Spend a few minutes in thinking why this is so.
Read 2 Samuel 11-24 to discover how expensive sin was in David's case. Perhaps the chief lesson of 2 Samuel is: "Be sure your sin will find you out." But do not miss what this book reveals about the Divine forgiveness.

CHAPTER XI

THE LIFE OF SAMUEL UNTIL THE ANOINTING OF SAUL

§29. THE EARLY LIFE OF SAMUEL

1 Sam. 1:1-4:1a*

§30. INVASION OF THE PHILISTINES; JUDGMENT ON THE HOUSE OF ELI

1 Sam. 4:1b-4:22*

§31. THE ARK OF GOD

1 Sam. 5:1-7:1*

§32. THE GATHERING AT MIZPAH; EBENEZER

1 Sam. 7:2-17*

§33. THE REQUEST OF THE PEOPLE FOR A KING

1 Sam. 8:1-22*

CHAPTER XII

SAMUEL AND SAUL UNTIL THE ANOINTING OF DAVID

§34. THE ANOINTING, ELECTION AND ESTABLISHMENT OF SAUL AS KING

1 Sam. 9:1-11:15*

§35. SAMUEL'S VALEDICTORY

1 Sam. 12:1-25*

§36. SAUL'S WARS WITH THE PHILISTINES

1 Sam. 13:1-14:46, 52*

§37. THE REJECTION OF SAUL

1 Sam. 15:1-35*

---

*For text, refer to the Revised Version of the Old Testament.

CHAPTER XIII

THE DECLINE OF SAUL AND THE RISE OF DAVID

§38. THE ANOINTING, ADVANCEMENT AND POPULARITY OF DAVID

1 Sam. 16:1-18:9*

§39. SAUL'S EARLY ATTEMPTS ON DAVID'S LIFE

1 Sam. 18:10-20:42*

§40. DAVID'S LIFE AS AN EXILE

1 Sam. 21:1-27:12; 1 Chron. 12:1-18*

§41. CLOSING SCENES OF SAUL'S LIFE

1 Sam. 28:1-30:31*

1 Sam. 31:1-13; 1 Chron. 10:1-14*

§42. PSALMS REFLECTING DAVID'S LIFE AS A SHEPHERD

Psalms 8, 19, 23, 29

8: For the Chief Musician; set to the Gittith. A Psalm of David.

1 O LORD, our Lord,
How excellent is thy name in all the earth!
Who [1]hast set thy glory [2]upon the heavens.
2 Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.
3 When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
4 What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
5 For thou hast made him but little lower than [3]God,
And crownest him with glory and honour.
6 Thou madest him to have dominion over the works of thy hands;

*For text, refer to the Revised Version of the Old Testament.
[1]So some ancient versions. The Hebrew is obscure. [2]Or, *above*. [3]Or, *the angels* Heb. *Elohim*.

Thou hast put all things under his feet:
7 All sheep and oxen,
Yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
9 O LORD, our Lord,
How excellent is thy name in all the earth!

19: For the Chief Musician. A Psalm of David.

1 The heavens declare the glory of God;
And the firmament sheweth his handywork.
2 Day unto day uttereth speech,
And night unto night sheweth knowledge.
3 There is no speech nor language;
Their voice cannot be heard.
4 Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a [1]tabernacle for the sun,
5 Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
6 His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

7 The law of the LORD is perfect, restoring the soul:
The testimony of the LORD is sure, making wise the simple.
8 The precepts of the LORD are right, rejoicing the heart:
The commandment of the LORD is pure, enlightening the eyes.
9 The fear of the LORD is clean, enduring for ever:
The judgments of the LORD are true, *and* righteous altogether.
10 More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and [2]the honeycomb.
11 Moreover by them is thy servant warned:
In keeping of them there is great reward.
12 Who can discern *his* errors?
Clear thou me from hidden *faults.*
13 Keep back thy servant also [3]from presumptuous *sins;*
Let them not have dominion over me: then shall I be perfect,
And I shall be clear from great transgression.
14 Let the words of my mouth and the meditation of my heart be acceptable in thy sight,
O LORD, my rock, and my redeemer.

[1]Heb. *tent.* [2]Heb. *the droppings of the honeycomb.* [3]Or, *from the proud.*

23: A Psalm of David.

1 The LORD is my shepherd; I shall not want.
2 He maketh me to lie down in green pastures:
He leadeth me beside the [1]still waters.
3 He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
4 Yea, though I walk through the valley of [2]the shadow of death,
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.
5 Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil; my cup runneth over.
6 [3]Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the LORD [4]for ever.

29: A Psalm of David.

1 Give unto the LORD, O ye [5]sons of the [6]mighty,
Give unto the LORD glory and strength.
2 Give unto the LORD the glory due unto his name;
Worship the LORD [7]in the beauty of holiness.

3 The voice of the LORD is upon the waters:
The God of glory thundereth,
Even the LORD upon [8]many waters.
4 The voice of the LORD is powerful;
The voice of the LORD is full of majesty.
5 The voice of the LORD breaketh the cedars;
Yea, the LORD breaketh in pieces the cedars of Lebanon.
6 He maketh them also to skip like a calf;
Lebanon and Sirion like a young wild-ox.
7 The voice of the LORD [9]cleaveth the flames of fire.
8 The voice of the LORD shaketh the wilderness;
The LORD shaketh the wilderness of Kadesh.
9 The voice of the LORD maketh the hinds to calve,
And strippeth the forests bare:
And in his temple every thing saith, Glory.

10 The LORD sat *as king* at the Flood;
Yea, the LORD sitteth as king for ever.
11 The LORD will give strength unto his people;
The LORD will bless his people with peace.

---

[1]Heb. *waters of rest.* [2]Or, *deep darkness* (and so elsewhere). [3]Or, *Only.* [4]Heb. *for length of days.* [5]Or, *sons of God.* [6]Or, *gods.* See Ex. xv. 11. [7]Or, *in holy array.* [8]Or, *great.* [9]Or, *heweth out flames of fire.*

§43. PSALMS REFLECTING DAVID'S EXPERIENCE AS AN EXILE

Psalms 7, 34, 35, 52, 54, 56, 57, 63, 142

7: Shiggaion of David, which he sang unto the Lord, concerning the words of Cush a Benjamite.

1 O Lord my God, in thee do I [1]put my trust:
Save me from all them that pursue me, and deliver me:
2 Lest he tear my soul like a lion,
Rending it in pieces, while there is none to deliver.
3 O Lord my God, if I have done this;
If there be iniquity in my hands;
4 If I have rewarded evil unto him that was at peace with me;
(Yea, I have delivered him that without cause was mine adversary:)
5 Let the enemy pursue my soul, and overtake it;
Yea, let him tread my life down to the earth,
And lay my glory in the dust. [Selah
6 Arise, O Lord, in thine anger,
Lift up thyself against the rage of mine adversaries:
And awake for me; thou hast commanded judgment.
7 [2]And let the congregation of the peoples compass thee about:
And over them return thou on high.
8 The Lord ministereth judgment to the peoples:
Judge me, O Lord, according to my righteousness, and to mine integrity [3]that is in me.
9 Oh let the wickedness of the wicked come to an end, but establish thou the righteous:
For the righteous God trieth the hearts and reins.
10 My shield is with God,
Which saveth the upright in heart.
11 God is a righteous judge,
Yea, a God that hath indignation every day.
12 [4]If a man turn not, he will whet his sword;
He hath bent his bow, and made it ready.
13 He hath also prepared for him the instruments of death;
He maketh his arrows fiery *shafts*.
14 Behold, he travaileth with iniquity;
Yea, he hath conceived mischief, and brought forth falsehood.
15 He hath made a pit, and digged it,
And is fallen into the ditch which he made.
16 His mischief shall return upon his own head,
And his violence shall come down upon his own pate.

---

[1]Or, *take refuge*. [2]Or, *So shall*. [3]Or, *be it unto me*. [4]Or, *Surely he will again whet*.

17 I will give thanks unto the LORD according to his righteousness:
And will sing praise to the name of the LORD Most High.

34: A *Psalm* of David; when he [1]changed his behaviour before Abimelech, who drove him away, and he departed.

1 I will bless the LORD at all times:
His praise shall continually be in my mouth.
2 My soul shall make her boast in the LORD:
The meek shall hear thereof, and be glad.
3 O magnify the LORD with me,
And let us exalt his name together.
4 I sought the LORD, and he answered me,
And delivered me from all my fears.
5 They looked unto him, and were lightened:
And their faces shall never be confounded.
6 This poor man cried, and the LORD heard him,
And saved him out of all his troubles.
7 The angel of the LORD encampeth round about them that fear him,
And delivereth them.
8 O taste and see that the LORD is good:
Blessed is the man that trusteth in him.
9 O fear the LORD, ye his saints:
For there is no want to them that fear him.
10 The young lions do lack, and suffer hunger:
But they that seek the LORD shall not want any good thing.
11 Come, ye children, hearken unto me:
I will teach you the fear of the LORD.
12 What man is he that desireth life,
And loveth *many* days, that he may see good?
13 Keep thy tongue from evil,
And thy lips from speaking guile.
14 Depart from evil, and do good;
Seek peace, and pursue it.
15 The eyes of the LORD are toward the righteous,
And his ears are *open* unto their cry.
16 The face of the LORD is against them that do evil,
To cut off the remembrance of them from the earth.
17 *The righteous* cried, and the LORD heard,
And delivered them out of all their troubles.
18 The LORD is nigh unto them that are of a broken heart,
And saveth such as be of a contrite spirit.
19 Many are the afflictions of the righteous:

[1]Or, *feigned madness.*

But the LORD delivereth him out of them all.
20 He keepeth all his bones:
Not one of them is broken.
21 Evil shall slay the wicked:
And they that hate the righteous shall be [1]condemned.
22 The LORD redeemeth the soul of his servants:
And none of them that trust in him shall be [1]condemned.

35: A *Psalm* of David.

1 Strive thou, O LORD, with them that strive with me:
Fight thou against them that fight against me.
2 Take hold of shield and buckler,
And stand up for mine help.
3 Draw out also the spear, [2]and stop the way against them that pursue me:
Say unto my soul, I am thy salvation.
4 Let them be ashamed and brought to dishonour that seek after my soul:
Let them be turned back and confounded that devise my hurt.
5 Let them be as chaff before the wind,
And the angel of the LORD driving *them* on.
6 Let their way be [3]dark and slippery,
And the angel of the LORD pursuing them.
7 For without cause have they hid for me [4]their net *in* a pit,
Without cause have they digged *a pit* for my soul.
8 Let destruction come upon him at unawares;
And let his net that he hath hid catch himself:
[5]With destruction let him fall therein.
9 And my soul shall be joyful in the LORD:
It shall rejoice in his salvation.
10 All my bones shall say, LORD, who is like unto thee,
Which deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him?
11 [6]Unrighteous witnesses rise up;
They ask me of things that I know not.
12 They reward me evil for good,
To the bereaving of my soul.
13 But as for me, when they were sick, my clothing was sackcloth:
I afflicted my soul with fasting;
And my prayer [7]returned into mine own bosom.
14 I behaved myself as though it had been my friend or my brother:

[1]Or, *held guilty.* [2]Or, *and the battle axe against, &c.* [3]Heb. *darkness and slippery places.* [4]Or, *the pit of their net.* [5]Or, *Into that very destruction let him fall.* [6]Or, *Malicious.* See Ex. xxiii. 1. [7]Or, *shall return.*

I bowed down mourning, as one that bewaileth his mother.
15 But when I halted they rejoiced, and gathered themselves together:
The [1]abjects gathered themselves together against me, and [2]I knew *it* not;
They did tear me, and ceased not:
16 [3]Like the profane mockers in feasts,
They gnashed upon me with their teeth.
17 Lord, how long wilt thou look on?
Rescue my soul from their destructions,
[4]My darling from the lions.
18 I will give thee thanks in the great congregation:
I will praise thee among [5]much people.
19 Let not them that are mine enemies [6]wrongfully rejoice over me:
Neither let them wink with the eye that hate me without a cause.
20 For they speak not peace:
But they devise deceitful words against them that are quiet in the land.
21 Yea, they opened their mouth wide against me;
They said, Aha, aha, our eye hath seen it.
22 Thou hast seen it, O LORD; keep not silence
O Lord, be not far from me.
23 Stir up thyself, and awake to my judgment,
Even unto my cause, my God and my Lord.
24 Judge me, O LORD my God, according to thy righteousness;
And let them not rejoice over me.
25 Let them not say in their heart, [7]Aha, so would we have it:
Let them not say, We have swallowed him up.
26 Let them be ashamed and confounded together that rejoice at mine hurt:
Let them be clothed with shame and dishonour that magnify themselves against me.
27 Let them shout for joy, and be glad, that [8]favour my righteous cause:
Yea, let them say continually, The LORD be magnified,
Which hath pleasure in the prosperity of his servant.
28 And my tongue shall talk of thy righteousness,
And of thy praise all the day long.

52: For the Chief Musician. Maschil of David: when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

1 Why boastest thou thyself in mischief, O mighty man?
The mercy of God *endureth* continually.

---

[1]Or, *smiters.* [2]Or, those whom *I knew not.* [3]Or, *Among.* [4]Heb. *My only one* [5]Or, *a mighty people.* [6]Heb. *falsely.* [7]Heb. *Aha, our desire.* [8]Heb. *have pleasure in my righteousness.*

2 Thy tongue deviseth very wickedness;
Like a sharp razor, working deceitfully.
3 Thou lovest evil more than good;
And lying rather than to speak righteousness. [Selah
4 Thou lovest all devouring words,
[1]O thou deceitful tongue.
5 God shall likewise [2]destroy thee for ever,
He shall take thee up, and pluck thee out of thy tent,
And root thee out of the land of the living. [Selah
6 The righteous also shall see *it*, and fear,
And shall laugh at him, *saying*,
7 Lo, this is the man that made not God his [3]strength;
But trusted in the abundance of his riches,
And strengthened himself in his wickedness.
8 But as for me, I am like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.
9 I will give thee thanks for ever, because thou hast done it:
And I will wait on thy name, for it is good, in the presence of thy saints.

54: For the Chief Musician; on stringed instruments. Maschil of David: when the Ziphites came and said to Saul, Doth not David hide himself with us?

1 Save me, O God, by thy name,
And judge me in thy might.
2 Hear my prayer, O God;
Give ear to the words of my mouth.
3 For [4]strangers are risen up against me,
And violent men have sought after my soul:
They have not set God before them. [Selah
4 Behold, God is mine helper:
The Lord is [5]of them that uphold my soul.
5 [6]He shall requite the evil unto [7]mine enemies:
Destroy thou them in thy truth.
6 With a freewill offering will I sacrifice unto thee:
I will give thanks unto thy name, O LORD, for it is good.
7 For he hath delivered me out of all trouble;
And my eye hath seen *my desire* upon mine enemies.

56: For the Chief Musician; set to [8]Jonath elem rehokim. *A Psalm* of David: Michtam: when the Philistines took him in Gath.

1 Be merciful unto me, O God; for man would swallow me up:
All the day long he fighting oppresseth me.

---

[1]Or, And *the deceitful tongue*. [2]Or, *break thee down*. [3]Or, *strong hold*. [4]See Ps. lxxxvi. 14. [5]Or, *with*. [6]Another reading is, *The evil shall return*. [7]Or, *them that lie in wait for me*. [8]That is, *The silent dove of them that are afar off*, or, as otherwise read, *The dove of the distant terebinths*.

2 [1]Mine enemies would swallow me up all the day long:
For they be many that fight proudly against me.
3 What time I am afraid,
I will put my trust in thee.
4 In God I will praise his word:
In God have I put my trust, I will not be afraid;
What can flesh do unto me?
5 All the day long they wrest my words:
All their thoughts are against me for evil.
6 They gather themselves together, they hide themselves,
They mark my steps,
[2]Even as they have waited for my soul.
7 [3]Shall they escape by iniquity?
In anger cast down the peoples, O God.
8 Thou tellest my wanderings:
Put thou my tears into thy bottle;
Are they not in thy [4]book?
9 Then shall mine enemies turn back in the day that I call:
This I know, [5]that God is for me.
10 In God will I praise *his* word:
In the LORD will I praise *his* word.
11 In God have I put my trust, I will not be afraid;
What can man do unto me?
12 Thy vows are upon me, O God:
I will render thank offerings unto thee.
13 For thou hast delivered my soul from death:
Hast thou not *delivered* my feet from falling?
That I may walk before God
In the light of [6]the living.

57: For the Chief Musician; *set to* Al-tashheth. *A Psalm* of David: Michtam: when he fled from Saul in the cave.

1 Be merciful unto me, O God, be merciful unto me;
For my soul taketh refuge in thee:
Yea, in the shadow of thy wings will I take refuge,
Until *these* [7]calamities be overpast.
2 I will cry unto God Most High;
Unto God that performeth *all things* for me.
3 He shall send from heaven, and save me,
When he that would swallow me up reproacheth; [Selah
God shall send forth his mercy and his truth.
4 My soul is among lions;
[8]I lie among them that are set on fire,
Even the sons of men, whose teeth are spears and arrows,

[1]Or, *They that lie in wait for me.* [2]Or, *Inasmuch as.* [3]Or, *They think to escape.* [4]Or, *record.* [5]Or, *for.* [6]Or, *life.* [7]Or, *wickednesses.* [8]Or, *I must lie.*

And their tongue a sharp sword.
5 Be thou exalted, O God, above the heavens;
Let thy glory *be* above all the earth.

6 They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me;
They are fallen into the midst thereof themselves. [Selah
7 My heart is fixed, O God, my heart is fixed:
I will sing, yea, I will sing praises.
8 Awake up, my glory; awake, psaltery and harp:
[1]I myself will awake right early.
9 I will give thanks unto thee, O Lord, among the peoples:
I will sing praises unto thee among the nations.
10 For thy mercy is great unto the heavens,
And thy truth unto the skies.
11 Be thou exalted, O God, above the heavens;
Let thy glory *be* above all the earth.

68: A Psalm of David, when he was in the wilderness of Judah.

1 O God, thou art my God; [2]early will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee,
In a dry and weary land, where no water is.
2 So have I looked upon thee in the sanctuary,
To see thy power and thy glory.
3 For thy loving kindness is better than life;
My lips shall praise thee.
4 So will I bless thee while I live:
I will lift up my hands in thy name.
5 My soul shall be satisfied as with [3]marrow and fatness;
And my mouth shall praise thee with joyful lips;
6 When I remember thee upon my bed,
[4]*And* meditate on thee in the night watches.
7 For thou hast been my help,
And in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee:
Thy right hand upholdeth me.
9 But those that seek my soul, [5]to destroy it,
Shall go into the lower parts of the earth.
10 They shall be [6]given over to the power of the sword:
They shall be a portion for [7]foxes.
11 But the king shall rejoice in God:
Every one that sweareth by him shall glory;
For the mouth of them that speak lies shall be stopped.

---

[1]Or, *I will awake the dawn.* [2]Or, *earnestly.* [3]Heb. *fat.* [4]Or, *I meditate.* [5]Or, *shall be destroyed; they shall &c.* [6]Or, *poured out by.* [7]Or, *jackals.*

142: Maschil of David, when he was in the cave; a Prayer.

1 I cry with my voice unto the LORD;
With my voice unto the LORD do I make supplication.
2 I pour out my complaint before him;
I shew before him my trouble.
3 When my spirit [1]was overwhelmed within me, thou knewest my path.
In the way wherein I walk have they hidden a snare for me.
4 [2]Look on *my* right hand, and see; for there is no man that knoweth me:
Refuge hath failed me; no man careth for my soul.
5 I cried unto thee, O LORD;
I said, Thou art my refuge,
My portion in the land of the living.
6 Attend unto my cry; for I am brought very low:
Deliver me from my persecutors; for they are stronger than I.
7 Bring my soul out of prison, that I may give thanks unto thy name:
The righteous shall [3]compass me about;
For thou shalt deal bountifully with me.

CHAPTER XIV

DAVID'S REIGN OVER JUDAH AT HEBRON

§44. THE SONG OF THE BOW

2 SAM. 1:1-27*

§45. THE RIVALS OF DAVID DEFEATED

2 SAM. 2:1-4:12*

CHAPTER XV

DAVID'S REIGN OVER ALL ISRAEL AT JERUSALEM

§46. DAVID ESTABLISHED AS KING OVER THE NATION

2 SAM. 5:1-5; 1 CHRON. 11:1-3*

1 CHRON. 12:23-40*

2 SAM. 5:6-10; 1 CHRON. 11:4-9*

---

*For text, see Revised Version of the Bible.
[1]Or, *fainted.* [2]According to some ancient versions, *I looked....and saw &c.*
[3]Or, *crown themselves because of me.*

§47. CATALOGUE AND EXPLOITS OF DAVID'S MIGHTY MEN

2 Sam. 23:8-39; 1 Chron. 11:10-47*

§48. DAVID AND THE TYRIANS AND THE PHILISTINES

2 Sam. 5:11-25; 1 Chron. 14:1-17*

2 Sam. 21:15-17*

2 Sam. 21:18-22; 1 Chron. 20:4-8*

§49. REMOVAL OF THE ARK TO THE HOUSE OF OBED-EDOM

1 Chron. 13:1-5*

2 Sam. 6:1-11; 1 Chron. 13:6-14*

§50. REMOVAL OF THE ARK TO JERUSALEM

2 Sam. 6:12-23; 1 Chron. 15:1-16:43

15: 1 And *David* made him houses in the city of David; and he prepared a place for the ark of God, and pitched for it a tent. 2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever. 3 And David assembled all Israel at Jerusalem, to bring up the ark of the LORD unto its place, which he had prepared for it. 4 And David gathered together the sons of Aaron, and the Levites: 5 of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty: 6 of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: 7 of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty: 8 of the sons of Elizaphan; Shem-

*For text, see Revised Version of the Bible.

aiah the chief, and his brethren two hundred: 9 of the sons of Hebron; Eliel the chief, and his brethren fourscore: 10 of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve. 11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, Eliel, and Amminadab, and said unto them, 12 Ye are the heads of the fathers' *houses* of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD, the God of Israel, unto *the place* that I have prepared for it. 13 For because ye *bare it* not at the first, the LORD our God made a breach upon us, for that we sought him not according to the ordinance. 14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD, the God of Israel. 15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD. 16 And David spake to the chief of the Levites to appoint their brethren the singers, with instruments of music, psalteries and harps and cymbals, sounding aloud and lifting up the voice with joy. 17 So the Levites appointed. [Vv. 17-24 contain the names of persons appointed.]

12 And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy. 13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed an ox and a fatling.

25 So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy: 26 and it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they sacrificed seven bullocks and seven rams. 27 And David was clothed with a robe of fine

14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. 16 And it was so, as the ark of the LORD came into the city of David, that Michal the daughter of Saul looked out at the window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. 17 And they brought in the ark of the LORD, and set it in its place, in the midst of the tent that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. 18 And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD of hosts. 19 And he dealt among all the people, even among the whole multitude of Israel, both to men and women, to every one a cake of bread, and a portion [1]*of flesh*, and a cake of raisins. So all the people departed every one to his house. 20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! 21 And David said unto Michal, *It was* before the LORD, who chose me above thy father, and above all his house, to

linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of [2]the song *with* the singers: and David had upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, sounding aloud with psalteries and harps. 29 And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looked out at the window, and saw king David dancing and playing; and she despised him in her heart. **16** 1 And they brought in the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt offerings and peace offerings before God. 2 And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD. 3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a portion [3]*of flesh*, and a cake of raisins.

4 And he appointed certain of the Levites to minister before the ark of the LORD, and to celebrate and to thank and praise the LORD, the God of Israel: 5 Asaph the chief, and second to him Zechariah, [4]Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel, with psalteries and with harps; and Asaph with cymbals, sounding aloud; 6 and Benaiah and Jahaziel the priests with trump-

[1]Or, of wine [2]Or, *the carrying* of the ark. Heb. *the lifting up*. [3]Or, of wine
[4]In ch. xv. 18, *Jaaziel*.

appoint me prince over the people of the LORD, over Israel: therefore will I play before the LORD. 22 And I will be yet more vile than thus, and will be base in mine own sight: but of the handmaids which thou hast spoken of, of them shall I be had in honour. 23 And Michal the daughter of Saul had no child unto the day of her death.

ets continually, before the ark of the covenant of God.

7 Then on that day did David [2]first ordain to give thanks unto the LORD, by the hand of Asaph and his brethren.

Psalm **105:**

1 O give thanks unto the LORD, call upon his name;
Make known his doings among the peoples.
2 Sing unto him, sing praises unto him;
[1]Talk ye of all his marvellous works.
3 Glory ye in his holy name:
Let the heart of them rejoice that seek the LORD.
4 Seek ye the LORD and his strength;
Seek his face evermore.
5 Remember his marvellous works that he hath done;
His wonders, and the judgements of his mouth;
6 O ye seed of Abraham his servant,
Ye children of Jacob, his chosen ones.
7 He is the LORD our God:
His judgements are in all the earth.
8 He hath remembered his covenant for ever,
The word which he commanded to a thousand generations;
9 *The covenant* which he made with Abraham,
And his oath unto Isaac;

8 O give thanks unto the LORD, call upon his name;
Make known his doings among the peoples.
9 Sing unto him, sing praises unto him;
[1]Talk ye of all his marvellous works.
10 Glory ye in his holy name:
Let the heart of them rejoice that seek the LORD.
11 Seek ye the LORD and his strength;
Seek his face evermore.
12 Remember his marvellous works that he hath done;
His wonders, and the judgements of his mouth;
13 O ye seed of Israel his servant,
Ye children of Jacob, his chosen ones.
14 He is the LORD our God:
His judgements are in all the earth.
15 Remember his covenant for ever,
The word which he commanded to a thousand generations;
16 *The covenant* which he made with Abraham,
And his oath unto Isaac;

[1]Or, *Meditate* [2]Or, *make it the chief work*

10 And confirmed the same
unto Jacob for a statute,
To Israel for an everlasting
covenant:
11 Saying, Unto thee will I give
the land of Canaan,
The [1]lot of your inheritance:
12 When they were but a few
men in number;
Yea, very few, and sojourn-
ers in it;
13 And they went about from
nation to nation,
From one kingdom to an-
other people.
14 He suffered no man to do
them wrong;
Yea, he reproved kings for
their sakes;
15 *Saying*, Touch not mine
anointed ones,
And do my prophets no
harm.

17 And confirmed the same
unto Jacob for a statute,
To Israel for an everlasting
covenant:
18 Saying, Unto thee will I
give the land of Canaan,
The [1]lot of your inheritance:
19 When ye were but a few
men in number;
Yea, very few, and sojourn-
ers in it;
20 And they went about from
nation to nation,
And from one kingdom to
another people.
21 He suffered no man to do
them wrong;
Yea, he reproved kings for
their sakes;
22 *Saying*, Touch not mine
anointed ones,
And do my prophets no
harm.

Psalm 96:

1 O sing unto the LORD a new
song:
Sing unto the LORD, all the
earth.
2 Sing unto the LORD, bless
his name;
Shew forth his salvation
from day to day.
3 Declare his glory among the
nations,
His marvellous works among
all the peoples.
4 For great is the LORD, and
highly to be praised:
He is to be feared above all
gods.
5 For all the gods of the peo-
ples are [2]idols:
But the LORD made the
heavens.

23 Sing unto the LORD, all the
earth;
Shew forth his salvation
from day to day.

24 Declare his glory among the
nations,
His marvellous works
among all the peoples.
25 For great is the LORD, and
highly to be praised:
He also is to be feared
above all gods.
26 For all the gods of the peo-
ples are [2]idols:
But the LORD made the
heavens.

[1]Heb. *cord*, or, *line*. [2]Or, *things of nought*

6 Honour and majesty are before him:
Strength and beauty are in his sanctuary.
7 Give unto the LORD, ye kindreds of the peoples,
Give unto the LORD glory and strength.
8 Give unto the LORD the glory due unto his name:
Bring an offering, and come into his courts.
9 O worship the LORD [1]in the beauty of holiness:
Tremble before him, all the earth.
10 Say among the nations, The LORD reigneth:
The world also is stablished that it cannot be moved:
He shall judge the peoples with equity.
11 Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
12 Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy;
13 Before the LORD, for he cometh;
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples [2]with his truth.

27 Honour and majesty are before him:
Strength and gladness are in his place.
28 Give unto the LORD, ye kindreds of the peoples,
Give unto the Lord glory and strength.
29 Give unto the LORD the glory due unto his name:
Bring an offering, and come before him:
Worship the LORD [1]in the beauty of holiness.
30 Tremble before him, all the earth:
The world also is stablished that it cannot be moved.
31 Let the heavens be glad, and let the earth rejoice;
And let them say among the nations, The LORD reigneth.
32 Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
33 Then shall the trees of the wood sing for joy before the LORD,
For he cometh to judge the earth.

Psalm 106:

1 [3]Praise ye the LORD.
O give thanks unto the LORD; for he is good:
For his mercy *endureth* forever.....

34 O give thanks unto the LORD; for he is good:
For his mercy *endureth* for ever.

[1]Or, *in holy array* [2]Or, *in his faithfulness.* [3]Heb. *Hallelujah.*

47 Save us, O LORD our God,
And gather us from among the nations,
To give thanks unto thy holy name,
And to triumph in thy praise.

48 Blessed be the LORD, the God of Israel,
From everlasting even to everlasting.
And let all the people say, Amen.
[1]Praise ye the LORD

35 And say ye, Save us, O God of our salvation,
And gather us together and deliver us from the nations,
To give thanks unto thy holy name,
And to triumph in thy praise.
36 Blessed be the LORD, the God of Israel,
From everlasting even to everlasting.
And all the people said, Amen, and praised the LORD.

37 So he left there, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every day's work required: 38 and Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be doorkeepers: 39 and Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon, 40 to offer burnt offerings unto the LORD upon the altar of burnt offering continually morning and evening, even according to all that is written in the law of the LORD, which he commanded unto Israel; 41 and with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever; 42 and with them Heman and Jeduthun *with* trumpets and cymbals for those that should sound aloud, and *with* instruments for [2]the songs of God: and the sons of Jeduthun to be at the gate.

[1]Heb. *Hallelujah.* [2]See 1 Chr. xxv. 7; 2 Chr. vii. 6, xxix. 27.

43 And all the people departed every man to his house: and David returned to bless his house.

§51. SONGS OF THE REMOVAL OF THE ARK

PSALMS 15, 24

15: A Psalm of David.

1 LORD, who shall sojourn in thy [1]tabernacle?
Who shall dwell in thy holy hill?
2 He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart.
3 [2]He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbour.
4 In [3]whose eyes a reprobate is despised;
But he honoureth them that fear the LORD.
[4]He that sweareth [5]to his own hurt, and changeth not.
5 [6]He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved.

24: A Psalm of David.

1 The earth is the LORD'S, and the fulness thereof;
The world, and they that dwell therein.
2 For he hath founded it upon the seas,
And established it upon the floods.
3 Who shall ascend into the hill of the LORD?
And who shall stand in his holy place?
4 He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
5 He shall receive a blessing from the LORD,
And righteousness from the God of his salvation.
6 This is the generation of them that seek after him,
That seek thy face, [7]O [8]*God of* Jacob. [Selah

[1]Heb. *tent.* [2]Or, *He slandereth.* [3]Or, *his.* [4]Or, *He sweareth.* [5]Some ancient versions have, *to his friend.* [6]Or, *He putteth.* [7]Or, even *Jacob.* [8]So some ancient versions.

7 Lift up your heads, O ye gates;
And be ye lift up, ye [1]everlasting doors:
And the King of glory shall come in.
8 Who is the King of glory?
The LORD strong and mighty,
The LORD mighty in battle.
9 Lift up your heads, O ye gates;
Yea, lift them up, ye [1]everlasting doors:
And the King of glory shall come in.
10 Who is this King of glory?
The LORD of hosts,
He is the King of glory.
[Selah

§52. THE PROMISE OF ETERNAL DOMINION TO THE HOUSE OF DAVID

2 SAM. 7:1-29; 1 CHRON. 17:1-27

7: 1 And it came to pass, when the king dwelt in his house, and the LORD had given him rest from all his enemies round about, 2 that the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. 3 And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee. 4 And it came to pass the same night, that the word of the LORD came unto Nathan, saying, 5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? 6 for I have not dwelt in an house since the day that I brought up the chil-

17: 1 And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedar, but the ark of the covenant of the LORD *dwelleth* under curtains. 2 And Nathan said unto David, Do all that is in thine heart; for God is with thee. 3 And it came to pass the same night, that the word of God came to Nathan, saying, 4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in: 5 for I have not dwelt in an house since the day that I brought up Israel, unto this day; but [2]have gone from tent to tent, and from *one* tabernacle *to another*. 6 In all

[1]Or, *ancient* [2]Heb. *have been.*

dren of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all places wherein I have walked with all the children of Israel, spake I a word with [1]any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why have ye not built me an house of cedar? 8 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the [2]sheepcote, from following the sheep, that thou shouldest be [3]prince over my people, over Israel: 9 and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth.

10 And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, 11 and *as* from the day that I commanded judges to be over my people Israel; and I [4]will cause thee to rest from all thine enemies. Moreover the LORD telleth thee that the LORD will make thee an house. 12 When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will establish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son:

places wherein I have walked with all Israel, spake I a word with any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedar? 7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the [2]sheepcote, from following the sheep, that thou shouldest be [3]prince over my people Israel: 8 and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth.

9 And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first, 10 and *as* from the day that I commanded judges to be over my people Israel; and I [5]will subdue all thine enemies. Moreover I tell thee that the LORD will build thee an house. 11 And it shall come to pass, when thy days be fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. 12 He shall build me an house, and I will establish his throne for ever. 13 I will be his father, and he shall be my son: and I will not take my

[1]In 1 Chr. xvii. 6, *any of the judges.* [2]Or, *pasture* [3]Or, *leader* [4]Or, *have caused* [5]Or, *have subdued*

if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; 15 but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever. 17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then David the king went in, and sat before the LORD; and he said, Who am I, O Lord GOD, and what is my house, that thou hast brought me thus far? 19 And this was yet a small thing in thine eyes, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come; [1]and this *too* after the manner of men, O Lord GOD! 20 And what can David say more unto thee? for thou knowest thy servant, O Lord GOD. 21 For thy word's sake, and according to thine own heart, hast thou wrought all this greatness, to make thy servant know it. 22 Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. 23 [2]And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people, and to make him a name, and to do great things for you, and terrible things for thy land, before thy people, which thou redeemedst to thee out of Egypt, *from* the nations and their gods? 24 And thou didst establish to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, becamest their God.

mercy away from him, as I took it from him that was before thee: 14 but I will settle him in mine house and in my kingdom for ever: and his throne shall be established for ever. 15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 Then David the king went in, and sat before the LORD; and he said, Who am I, O LORD God, and what is my house, that thou hast brought me thus far? 17 And this was a small thing in thine eyes, O God; but thou hast spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God. 18 What can David *say* yet more unto thee concerning the honour which is done to thy servant? for thou knowest thy servant. 19 O LORD, for thy servant's sake, and according to thine own heart, hast thou wrought all this greatness, to make known all *these* great things. 20 O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. 21 [2]And what one nation in the earth is like thy people Israel, whom God went to redeem unto himself for a people, to make thee a name by great and terrible things, in driving out nations from before thy people, which thou redeemedst out of Egypt? 22 For thy people Israel

[1]Or, *And is this the law of man, O Lord God?* [2]Or, *And who is like thy people Israel, a nation that is alone in the earth &c.*

tablish to thyself thy people Israel to be a people unto thee for ever; and thou, LORD, becamest their God. 25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, confirm thou it for ever, and do as thou hast spoken. 26 And let thy name be magnified for ever, saying, The LORD of hosts is God over Israel: and the house of thy servant David shall be established before thee. 27 For thou, O LORD of hosts, the God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant [1]found in his heart to pray this prayer unto thee. 28 And now, O Lord GOD, thou art God, and thy words are truth, and thou hast promised this good thing unto thy servant: 29 now therefore [2]let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

didst thou make thine own people for ever; and thou, LORD, becamest their God. 23 And now, O LORD, let the word that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast spoken. 24 [3]And let thy name be established and magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and the house of David thy servant is established before thee. 25 For thou, O my God, hast revealed to thy servant that thou wilt build him an house: therefore hath thy servant found *in his heart* to pray before thee. 26 And now, O LORD, thou art God, and hast promised this good thing unto thy servant: 27 and now it hath pleased thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD, hast blessed, and it is blessed for ever.

§53. DAVID'S FOREIGN CONQUESTS

2 SAM. 8:1-18; 1 CHRON. 18:1-17*

§54. DAVID'S GREAT HYMN OF THANKSGIVING.

2 SAM. 22:1-51; PSALM 18:1-50

22: 1 And David spake unto the LORD the words of this song in the day that the LORD delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 and he said,

18: For the Chief Musician. *A Psalm* of David the servant of the LORD, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said,

*For text, see Revised Version of the Bible.
[1]Or, *been bold* [2]Or, *begin and bless* [3]Or, *Yea, let it be established, and let thy name be magnified &c.*

The LORD is my rock, and my fortress, and my deliverer, even mine;
3 The God of my rock, in him will I trust;
My shield, and the horn of my salvation, my high tower, and my refuge;
My saviour, thou savest me from violence.
4 I will call upon the LORD, who is worthy to be praised:
So shall I be saved from mine enemies.
5 For the waves of death compassed me,
The floods of [1]ungodliness made me afraid.
6 The cords of [2]Sheol were round about me:
The snares of death came upon me.
7 In my distress I called upon the LORD,
Yea, I called unto my God:
And he heard my voice out of his temple,
And my cry *came* into his ears.
8 Then the earth shook and trembled,
The foundations of heaven moved
And were shaken, because he was wroth.
9 There went up a smoke [3]out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
10 He bowed the heavens also, and came down;

1 I love thee, O LORD, my strength.
2 The LORD is my rock, and my fortress, and my deliverer;
My God, my strong rock, in him will I trust;
My shield, and the horn of my salvation, my high tower.
3 I will call upon the LORD, who is worthy to be praised:
So shall I be saved from mine enemies.
4 The cords of death compassed me,
And the floods of [1]ungodliness made me afraid.
5 The cords of Sheol were round about me:
The snares of death came upon me.
6 In my distress I called upon the LORD,
And cried unto my God:
He heard my voice out of his temple,
And my cry before him came into his ears.
7 Then the earth shook and trembled,
The foundations also of the mountains moved
And were shaken, because he was wroth.
8 There went up a smoke [3]out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
9 He bowed the heavens also, and came down;
And thick darkness was under his feet.

[1]Heb. *Belial.* [2]See Gen. xxxvii. 35. [3]Or, *in his wrath*

And thick darkness was
under his feet.
11 And he rode upon a cherub,
and did fly:
Yea, he was seen upon the
wings of the wind.
12 And he made darkness pa-
vilions round about him,
Gathering of waters, thick
clouds of the skies.
13 At the brightness before him
Coals of fire were kindled.

14 The LORD thundered from
heaven,
And the Most High uttered
his voice.
15 And he sent out arrows, and
scattered them;
Lightning, and discomfited
them.
16 Then the channels of the sea
appeared,
The foundations of the world
werel aid bare,
By the rebuke of the LORD,
At the blast of the breath of
his nostrils.
17 He sent from on high, he
took me;
He drew me out of [1]many
waters;
18 He delivered me from my
strong enemy,
From them that hated me;
for they were too mighty
for me.
19 They came upon me in the
day of my calamity:
But the LORD was my
stay.
20 He brought me forth also
into a large place:
He delivered me, because he
delighted in me.

10 And he rode upon a cherub,
and did fly:
Yea, he flew swiftly upon
the wings of the wind.
11 He made darkness his hid-
ing place, his pavilion
round about him;
Darkness of waters, thick
clouds of the skies.
12 At the brightness before
him his thick clouds
passed,
Hailstones and coals of fire.
13 The LORD also thundered
in the heavens,
And the Most High uttered
his voice;
Hailstones and coals of fire.
14 And he sent out his arrows,
and scattered them;
[2]Yea, lightnings manifold,
and discomfited them.
15 Then the channels of wa-
ters appeared,
And the foundations of the
world were laid bare,
At thy rebuke, O LORD,
At the blast of the breath of
thy nostrils.
16 He sent from on high, he
took me;
He drew me out of [1]many
waters.
17 He delivered me from my
strong enemy,
And from them that hated
me, for they were too
mighty for me.
18 They came upon me in the
day of my calamity:
But the LORD was my stay.
19 He brought me forth also
into a large place;
He delivered me, because he
delighted in me.

[1]Or, *great* [2]Or, *And he shot out lightnings*

21 The LORD rewarded me
according to my right-
eousness:
According to the cleanness
of my hands hath he rec-
ompensed me.
22 For I have kept the ways of
the LORD,
And have not wickedly de-
parted from my God.
23 For all his judgements were
before me:
And as for his statutes, I did
not depart from them.
24 I was also perfect toward
him,
And I kept myself from mine
iniquity.
25 Therefore hath the LORD
recompensed me accord-
ing to my righteousness;
According to my cleanness
in his eyesight.
26 With the merciful thou wilt
shew thyself merciful,
With the perfect man thou
wilt shew thyself perfect;
27 With the pure thou wilt
shew thyself pure;
And with the perverse thou
wilt shew thyself [1]fro-
ward.
28 And the afflicted people thou
wilt save:
But thine eyes are upon the
haughty, [2]that thou may-
est bring them down.
29 For thou art my lamp, O
LORD:
And the LORD will lighten
my darkness.
30 For by thee I run [3]upon a
troop:
By my God do I leap over
a wall.

20 The LORD rewarded me
according to my right-
eousness;
According to the cleanness
of my hands hath he re-
compensed me.
21 For I have kept the ways of
the LORD,
And have not wickedly de-
parted from my God.
22 For all his judgements were
before me,
And I put not away his
statutes from me.
23 I was also perfect with him,
And I kept myself from
mine iniquity.
24 Therefore hath the LORD
recompensed me accord-
ing to my righteousness,
According to the cleanness
of my hands in his eye-
sight.
25 With the merciful thou wilt
shew thyself merciful;
With the perfect man thou
wilt shew thyself per-
fect;
26 With the pure thou wilt
shew thyself pure;
And with the perverse thou
wilt shew thyself froward.
27 For thou wilt save the
afflicted people;
But the haughty eyes thou
wilt bring down.
28 For thou wilt light my lamp:
The LORD my God will
lighten my darkness.
29 For by thee I run [3]upon a
troop;
And by my God do I leap
over a wall.
30 As for God, his way is per-
fect:

[1]So Ps. xviii. 26. The text has, *unsavoury*. [2]Or, *whom thou wilt bring down*
[3]Or, *through*

31 As for God, his way is perfect:
The word of the LORD is tried;
He is a shield unto all them that trust in him.
32 For who is God, save the LORD?
And who is a rock, save our God?
33 God is my strong fortress:
And he [1]guideth the perfect in his way.
34 He maketh [2]his feet like hinds' *feet:*
And setteth me upon my high places.
35 He teacheth my hands to war;
So that mine arms do bend a bow of brass.
36 Thou hast also given me the shield of thy salvation:
And thy [3]gentleness hath made me great.
37 Thou hast enlarged my steps under me,
And my [4]feet have not slipped.
38 I have pursued mine enemies, and destroyed them;
Neither did I turn again till they were consumed.
39 And I have consumed them, and smitten them through, that they cannot arise:
Yea, they are fallen under my feet.
40 For thou hast girded me with strength unto the battle:
Thou hast [5]subdued under me those that rose up against me.

The word of the LORD is tried;
He is a shield unto all them that trust in him.
31 For who is God, save the LORD?
And who is a rock, beside our God?
32 The God that girdeth me with strength,
And maketh my way perfect.
33 He maketh my feet like hinds' *feet:*
And setteth me upon my high places.
34 He teacheth my hands to war;
So that mine arms do bend a bow of brass.
35 Thou hast also given me the shield of thy salvation:
And thy right hand hath holden me up,
And thy [3]gentleness hath made me great.
36 Thou hast enlarged my steps under me,
And my [4]feet have not slipped.
37 I will pursue mine enemies, and overtake them:
Neither will I turn again till they are consumed.
38 I will smite them through that they shall not be able to rise:
They shall fall under my feet.
39 For thou hast girded me with strength unto the battle:
Thou hast [5]subdued under me those that rose up against me.

[1]Or, *setteth free.* According to another reading, *guideth my way in perfectness.*
[2]Another reading is, *my.* [3]Or, *condescension* [4]Heb. *ankles.* [5]Heb. *caused to bow.*

41 Thou hast also made mine
enemies turn their backs
unto me,
That I might cut off them
that hate me.
42 They looked, but there was
none to save;
Even unto the LORD, but
he answered them not.
43 Then did I beat them small
as the dust of the earth,
I did stamp them as the
mire of the streets, and
did spread them abroad.
44 Thou also hast delivered me
from the strivings of my
people;
Thou [1]hast kept me to be
the head of the nations:
A people whom I have not
known shall serve me.
45 The strangers shall [2]submit
themselves unto me:
As soon as they hear of me,
they shall obey me.
46 The strangers shall fade
away,
And shall [3]come trembling
out of their close places.
47 The LORD liveth; and bless-
ed be my rock;
And exalted be the God of
the rock of my salvation:
48 Even the God that executeth
vengeance for me,
And bringeth down peoples
under me,
49 And that bringeth me forth
from mine enemies:
Yea, thou liftest me up above
them that rise up against
me:
Thou deliverest me from the
violent man.

40 Thou hast also made mine
enemies turn their backs
unto me,
That I might cut off them
that hate me.
41 They cried, but there was
none to save:
Even unto the LORD, but
he answered them not.
42 Then did I beat them small
as the dust before the
wind:
I did [4]cast them out as the
mire of the streets.
43 Thou hast delivered me from
the strivings of the people;
Thou [1]hast made me the
head of the nations:
A people whom I have not
known shall serve me.
44 As soon as they hear of me
they shall obey me:
The strangers shall [2]submit
themselves unto me.

45 The strangers shall fade
away,
And shall come trembling
out of their close places.
46 The LORD liveth; and
blessed be my rock;
And exalted be the God of
my salvation:
47 Even the God that executeth
vengeance for me,
And subdueth peoples under
me.
48 He rescueth me from mine
enemies:
Yea, thou liftest me up above
them that rise up against
me:
Thou deliverest me from the
violent man.

[1]Or, *wilt make* [2]Or, *yield feigned obedience.* Heb. *lie.* [3]So Ps. xviii. 45. The text has, *gird themselves.* [4]Heb. *empty.*

50 Therefore I will give thanks
unto thee, O LORD, among
the nations,
And will sing praises unto
thy name.
51 [1]Great [2]deliverance giveth
he to his king:
And sheweth loving kind-
ness to his anointed,
To David and to his seed,
for evermore.

49 Therefore I will give thanks
unto thee, O LORD,
among the nations,
And will sing praises unto
thy name.
50 Great [2]deliverance giveth he
to his king;
And sheweth loving kind-
ness to his anointed,
To David and his seed, for
evermore.

§55. OTHER ROYAL HYMNS

PSALMS 101, 20, 21, 60, 110*

§56. DAVID'S KINDNESS TO SAUL'S SON

2 SAM. 9:1-13*

§57. THE FAMINE AND THE EXECUTION OF SAUL'S SONS

2 SAM. 21:1-14*

§58. DAVID'S WARS WITH THE AMMONITES AND THEIR ALLIES

2 SAM. 10:1-19; 1 CHRON. 19:1-19*

2 SAM. 11:1; 1 CHRON. 20:1*

2 SAM. 12:26-31; 1 CHRON. 20:2, 3*

§59. DAVID'S GREAT SIN AND HIS REPENTANCE

2 SAM. 11:2-12:25*

§60. PSALMS OF DAVID THE PENITENT

PSALMS 51 AND 32

51: For the Chief Musician. A Psalm of David: when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

1 Have mercy upon me, O God, according to thy loving kind-
ness:
According to the multitude of thy tender mercies blot out my
transgressions.
2 Wash me throughly from mine iniquity,
And cleanse me from my sin.

*For text, see Revised Version of the Bible.
[1]Another reading is, *He is a tower of deliverance.* [2]Heb. *salvations.*

3 For I [1]acknowledge my transgressions:
And my sin is ever before me.
4 Against thee, thee only, have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.
5 Behold, I was shapen in iniquity;
And in sin did my mother conceive me.
6 Behold, thou desirest truth in the inward parts:
And in the hidden part thou shalt make me to know wisdom.
7 Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
8 Make me to hear joy and gladness;
That the bones which thou hast broken may rejoice.
9 Hide thy face from my sins,
And blot out all mine iniquities.
10 Create [2]in me a clean heart, O God;
And renew a [3]right spirit within me.
11 Cast me not away from thy presence;
And take not thy holy spirit from me.
12 Restore unto me the joy of thy salvation:
And uphold me with a [4]free spirit.
13 Then I will teach transgressors thy ways;
And sinners shall [5]be converted unto thee.
14 Deliver me from bloodguiltiness, O God, thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.
15 O Lord, open thou my lips;
And my mouth shall show forth thy praise.
16 For thou delightest not in sacrifice; [6]else would I give it:
Thou hast no pleasure in burnt offering.
17 The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.
18 Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem.
19 Then shalt thou delight in the sacrifices of righteousness, in burnt offering and whole burnt offering:
Then shall they offer bullocks upon thine altar.

32: *A Psalm* of David. Maschil.

1 Blessed is he whose transgression is forgiven, whose sin is covered.
2 Blessed is the man unto whom the LORD imputeth not iniquity,
And in whose spirit there is no guile.

---

[1]Heb. *know.* [2]Or, *for me* [3]Or, *stedfast* [4]Or, *willing* [5]Or, *return* [6]Or, *that I should give it*

3 When I kept silence, my bones waxed old
Through my roaring all the day long.
4 For day and night thy hand was heavy upon me:
My moisture was changed [1]*as* with the drought of summer. [Selah
5 I acknowledge my sin unto thee, and mine iniquity have I not hid:
I said, I will confess my transgressions unto the LORD;
And thou forgavest the iniquity of my sin. [Selah
6 For this let every one that is godly pray unto thee [2]in a time when thou mayest be found:
Surely when the great waters overflow they shall not reach unto him.
7 Thou art my hiding place; thou wilt preserve me from trouble;
Thou wilt compass me about with songs of deliverance. [Selah
8 I will instruct thee and teach thee in the way which thou shalt go:
I will counsel thee with mine eye upon thee.
9 Be ye not as the horse, or as the mule, which have no understanding:
Whose trappings must be bit and bridle to hold them in,
[3]*Else* they will not come near unto thee.
10 Many sorrows shall be to the wicked:
But he that trusteth in the LORD, mercy shall compass him about.
11 Be glad in the LORD, and rejoice, ye righteous:
And shout for joy, all ye that are upright in heart.

§61. DAVID'S FAMILY TROUBLES

2 SAM. 13:1-14:33*

§62. THE REBELLION OF ABSALOM

2 SAM. 15:1-20:26*

§63. SOME PSALMS WHICH REFLECT EXPERIENCES OF DAVID'S LATER LIFE

PSALMS 41, 39, 55, 3, 4, 25, 28, 58, 61, 62, 63, 109, 143*

§64. THE CENSUS AND THE PLAGUE

2 SAM. 24:1-25; 1 CHRON. 21:1-27*

*For text, see Revised Version of the Bible.
[1]Or, *into* [2]Or, *in the time of finding out* sin [3]Or, *That they come not near*

§65. DAVID'S PREPARATION FOR THE BUILDING OF THE TEMPLE

1 CHRON. 21:28-22:19*

§66. OTHER PSALMS ASCRIBED IN THE PSALTER TO DAVID

PSALMS 5, 6, 9, 11, 13, 16, 17, 22, 26, 27, 30, 31, 35, 36, 37, 38, 40, 64, 65, 68, 69, 70, 86, 103, 108, 122, 131, 133, 138, 139, 140, 141, 144, 145*

§67. DAVID AS AN ORGANIZER

1 CHRON. 23:1-27:34*

§68. SOLOMON CHOSEN TO BE DAVID'S SUCCESSOR

1 KINGS 1:1-53*

§69. DAVID'S CHARGE ABOUT THE TEMPLE; THE OFFERINGS AND THE PRAYER

1 CHRON. 28:1-29:25*

§70. DAVID'S LAST CHARGE TO SOLOMON

1 KINGS 2:1-9*

§71. THE LAST WORDS OF DAVID

2 SAM. 23:1-7; 1 CHRON. 29:26-30; 1 KINGS 2: 10, 11

23: 1 Now these be the last words of David.
David the son of Jesse saith,
And the man who was raised on high saith,
The anointed of the God of Jacob,
And [1]the sweet psalmist of Israel:
2 The spirit of the LORD spake [2]by me,
And his word was upon my tongue.
3 The God of Israel said,
The Rock of Israel spake to me:
[3]One that ruleth over men [4]righteously,
That ruleth in the fear of God,
4 *He shall be* as the light of the morning, when the sun riseth,
A morning without clouds;
When the tender grass *springeth* out of the earth,
Through clear shining after rain.
5 [5]Verily my house is not so with God;
Yet he hath made with me an everlasting covenant,
Ordered in all things, and sure:
For it is all my salvation, and all *my* desire,
Although he maketh it not to grow.

*For Text see Revised Version of the Bible.
[1]Heb. *pleasant in the psalms of Israel.* [2]Or, *in.* [3]Or, There shall be *one...and* it shall be *as &c.* [4]Heb. *a righteous one.* [5]Or, *For is not my house so with God? for he...for all my salvation, and all* my *desire, will he not make it to grow?*

6 But the [1]ungodly shall be all of them as thorns to be thrust
away,
For they cannot be taken with the hand:
7 But the man that toucheth them
Must be [2]armed with iron and the staff of a spear,
And they shall be utterly burned with fire in *their* place.

1 CHRON. 29:26-30

26 Now David the son of Jesse reigned over all Israel. 27 And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

1 KINGS 2:10, 11

10 And David slept with his fathers, and was buried in the city of David. 11 And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead. 29 Now the acts of David the king, first and last, behold, they are written in the [3]history of Samuel the seer, and in the [3]history of Nathan the prophet, and in the [3]history of Gad the seer; 30 with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

[1]Heb. *Belial*, that is, *worthlessness*. [2]Heb. *filled*. [3]Heb. *words*.

Diagram XVI

Designed to show the relation of the accounts in the books of Samuel, Kings and Chronicles to each other and to the kingdoms of Judah and Israel

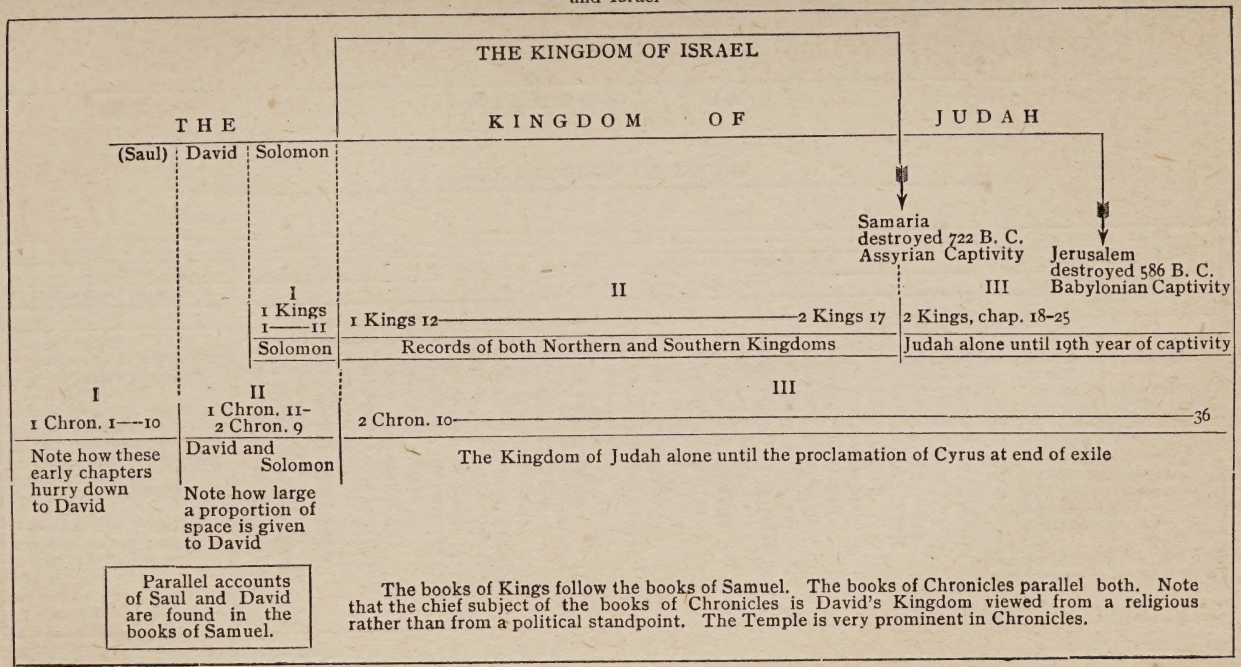

THE KINGDOM OF ISRAEL
THE KINGDOM OF JUDAH
(Saul)
David
Solomon
Samaria destroyed 722 B. C. Assyrian Captivity
Jerusalem destroyed 586 B. C. Babylonian Captivity
I
1 Kings 1——11
Solomon
II
1 Kings 12——2 Kings 17
Records of both Northern and Southern Kingdoms
III
2 Kings, chap. 18–25
Judah alone until 19th year of captivity
I
1 Chron. 1——10
Note how these early chapters hurry down to David
II
1 Chron. 11–2 Chron. 9
David and Solomon
Note how large a proportion of space is given to David
III
2 Chron. 10——36
The Kingdom of Judah alone until the proclamation of Cyrus at end of exile
Parallel accounts of Saul and David are found in the books of Samuel.
The books of Kings follow the books of Samuel. The books of Chronicles parallel both. Note that the chief subject of the books of Chronicles is David's Kingdom viewed from a religious rather than from a political standpoint. The Temple is very prominent in Chronicles.

Diagram XVII

The Books of the Kings

Contents of chaps. 1-11 are suggested by the following:

1 Adonijah's claims
2 Solomon's accession
3 Solomon's dream and choice
4 Solomon's possessions
5 Hiram of Tyre
6 The house of the Lord
7 The house of the Lord
8 The Dedication
9 The second vision and warning
10 The Queen of Sheba
11 Solomon's wives and adversaries

Contents of chapters (1 Kings) 12- (2 Kings) 17, are suggested as follows:

12 Rehoboam's little finger
13 The rent altar
14 Jeroboam's wife and Ahijah
15 Asa's reformation
16 Zimri and Omri
17 Elijah and the barrel of meal
18 Elijah and the prophets of Baal
19 Elijah and the juniper tree
20 Ahab and Benhadad of Syria
21 The Naboth tragedy
22 Micaiah and Ahab

Here begins 2 Kings

1 Baalzebub
2 The "chariots of fire"
3 The valley of trenches
4 The pot of oil
5 Naaman the Syrian
6 The siege of Samaria
7 The four lepers
8 Elisha's visit to Damascus
9 The death of Jezebel
10 Jehu and Jehonadab
11 Jehoiada and Joash
12 The temple restored
13 Joash and Elisha
14 Jeroboam II and Jonah
15 The period of anarchy
16 Ahaz and Tiglath-pileser
17 The downfall of Samaria

Contents of chaps. 18-25 are suggested by the following:

18 Sennacherib
19 Sennacherib
20 Merodach baladan
21 Manasseh and Amon
22 Josiah and the book of the law
23 Josiah's reformation
24 First and second invasions of the Babylonians
25 Capture of Jerusalem

I	II	III.
Before the division	During the division of the Kingdoms	After the division
Solomon	Both the Northern and the Southern Kingdoms	The Southern Kingdom
1 Kings c. 1-11	1 Kings c. 12 — 2 Kings c. 17	2 Kings c. 18-25

THE KINGDOM OF ISRAEL

THE KINGDOM OF JUDAH

Samaria destroyed 722 B. C. by the Assyrians

Jerusalem destroyed 586 B. C. by the Babylonians

Compare Diagram XVI

Diagram XVIII

Designed to give, from the standpoint of Assyrian history, a general view of the Third Principal Division of the Old Testament History of Abraham and His Posterity, which is the Period of National Declination. (Compare Diagram III)

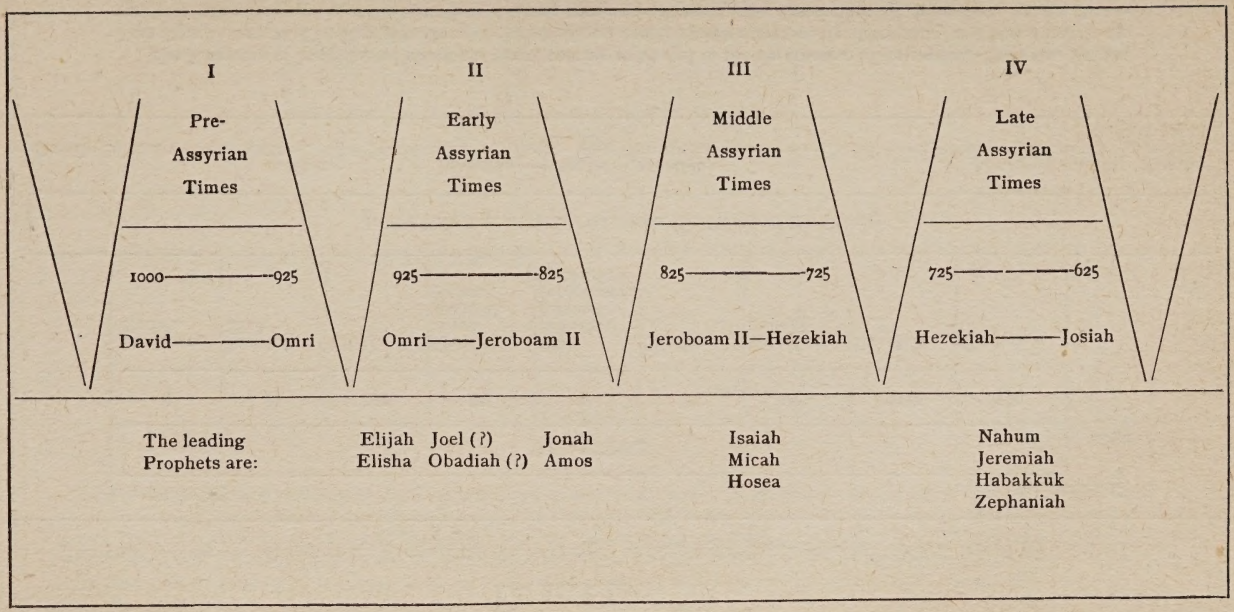


Diagram XIX

Designed to show the relation of the Kings of the North (Israel) as distributed into Dynasties, to the Kings of the South (Judah)

975 (?) B. C. — 722 B. C.

DYNASTIES								
I	II	III	IV	V	VI	VII	VIII	IX
Jeroboam Nadab	Baasha Elah	Zimri	Omri Ahab Ahaziah Joram	Jehu Jehoahaz Jehoash JeroboamII Zechariah	Shallum	Menahem Pekah	Pekaiah	Hoshea

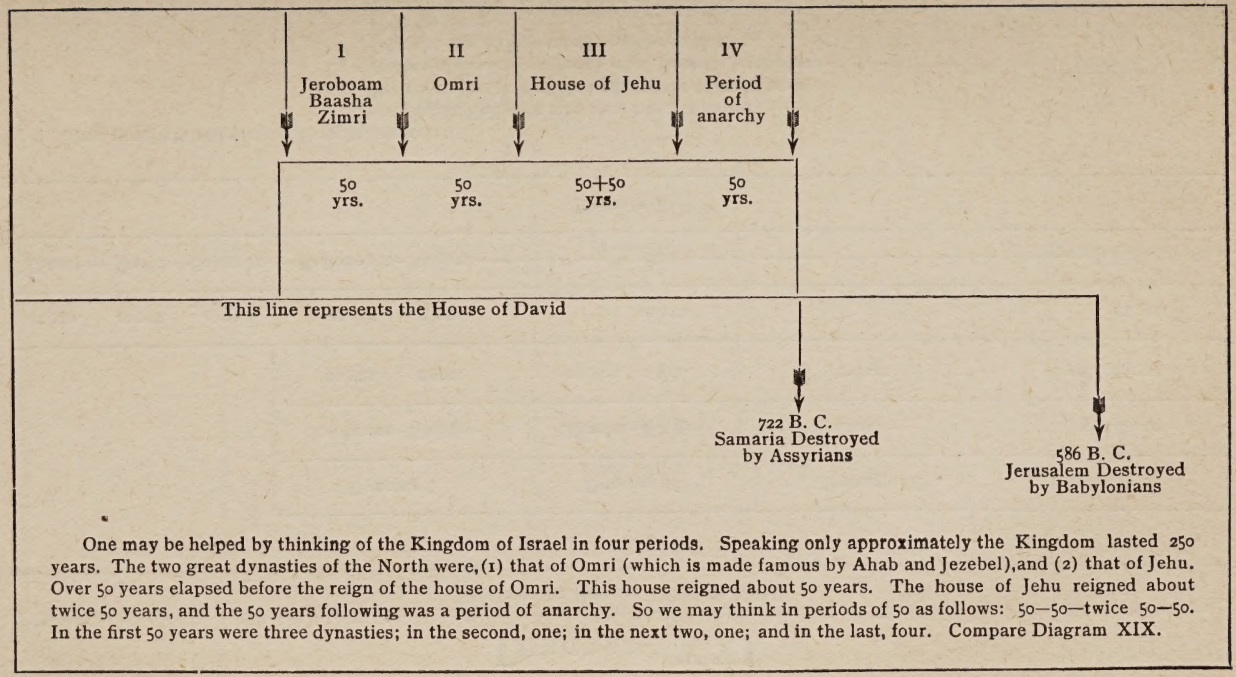
586 B. C.

In the Kingdom of Judah there was the House of David only

David—Solomon—Rehoboam—Abijam—Asa—Jehoshaphat—Jehoram—Joash—Ahaziah—Amaziah—Athaliah—Uzziah—Jotham—Ahaz—Hezekiah—Manasseh—Amon—Josiah—Sons of Josiah

The Kingdom of Israel lasted about 250 years, coming to an end in the destruction of its capital, Samaria, by the Assyrians in 722 B. C. The Kingdom of Judah began nearly 100 years before the disruption, and lasted nearly 150 years after the destruction of the Kingdom of Israel, coming to an end in the destruction of Jerusalem by the Babylonians in 586 B. C. Israel had 19 kings and 9 dynasties. All the kings were idolaters. Judah had 19 kings, nearly all of whom were idolaters. Is there any wonder we name this period that of National Declination?

Diagram XX



One may be helped by thinking of the Kingdom of Israel in four periods. Speaking only approximately the Kingdom lasted 250 years. The two great dynasties of the North were, (1) that of Omri (which is made famous by Ahab and Jezebel), and (2) that of Jehu. Over 50 years elapsed before the reign of the house of Omri. This house reigned about 50 years. The house of Jehu reigned about twice 50 years, and the 50 years following was a period of anarchy. So we may think in periods of 50 as follows: 50—50—twice 50—50. In the first 50 years were three dynasties; in the second, one; in the next two, one; and in the last, four. Compare Diagram XIX.

Diagram XXI

Designed to show the relationship of the kings and prophets of the early days of the disruption. These correspond in the main to the Pre-Assyrian times of Diagram XVIII

	Dynasty I	Dynasty II	Dynasty III	Dynasty IV
	Jeroboam—Nadab—	Baasha—Elah—	Zimri—	Omri—Ahab
	22 yrs. 2 yrs.	24 yrs. 2 yrs.	7 days	6 yrs. 22 yrs.

| | | |

Diagram XXII

Designed to show relative locations of the nations with which the Children of Israel came into contact during the period of National Declination

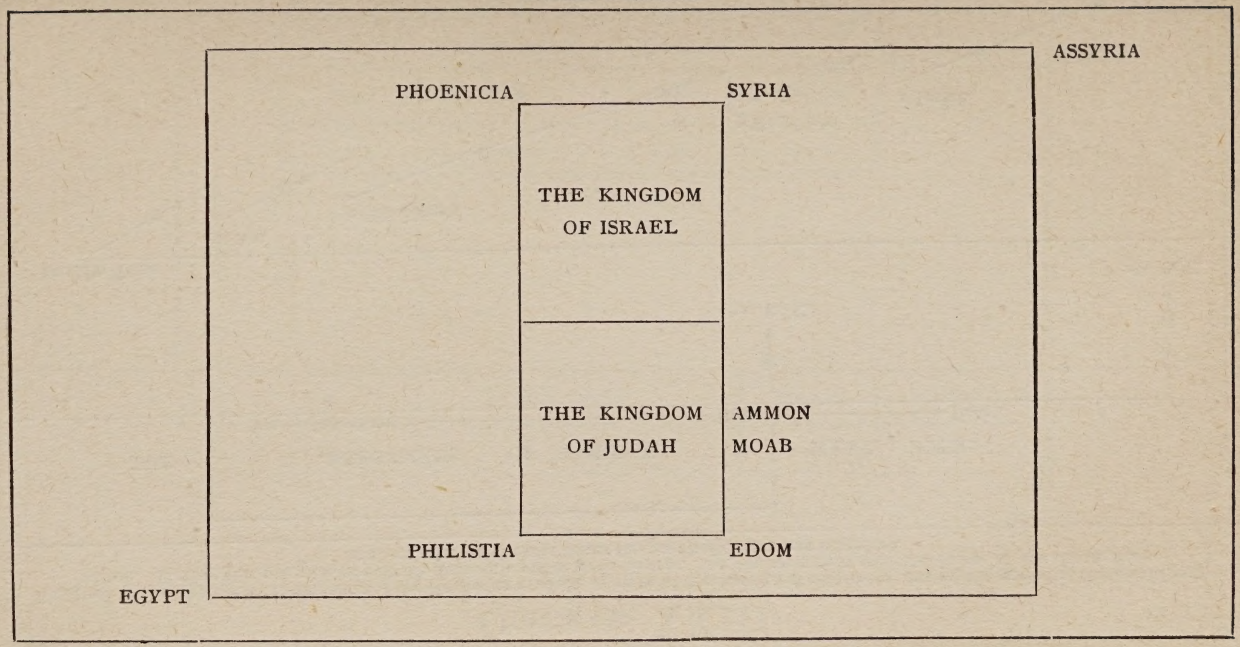


Diagram XXIII

Designed to show the general tendency of the Nation as a whole, in spite of the four great reformers, during the period of National Declination. During this progress of evil the prophetic vision grew clearer. As darkness increased the lamp of the Lord shone brighter. In the darkest times the prophetic light was brightest.

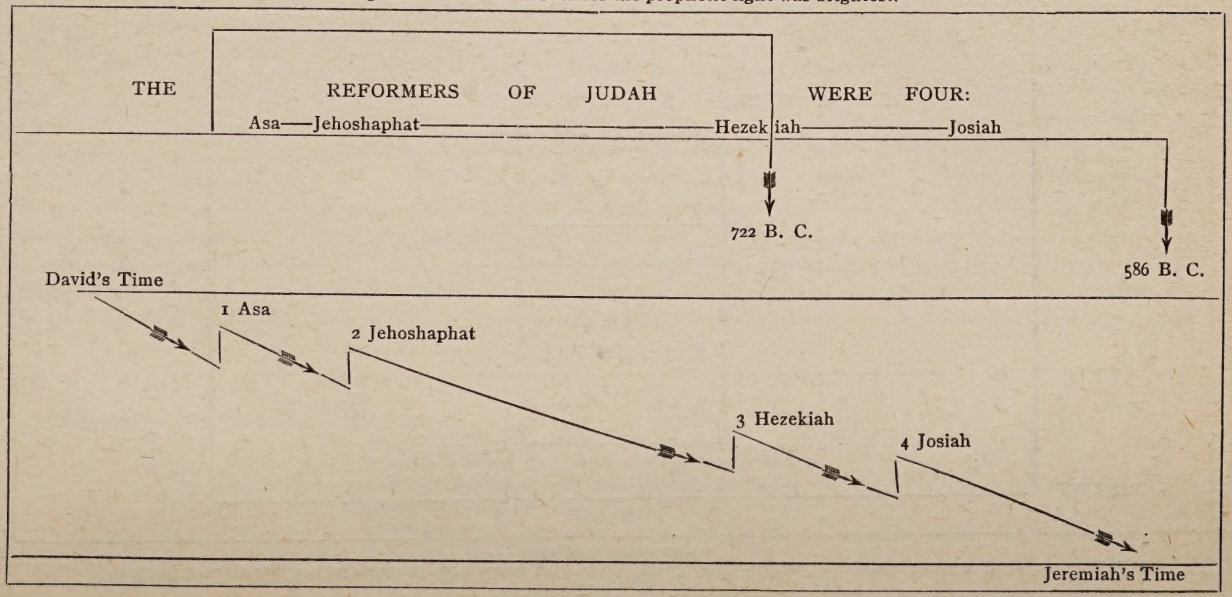


Diagram XXIV

Designed to show the Kings of the house of Omri in relation to the house of David. Compare Diagrams XX, XXI

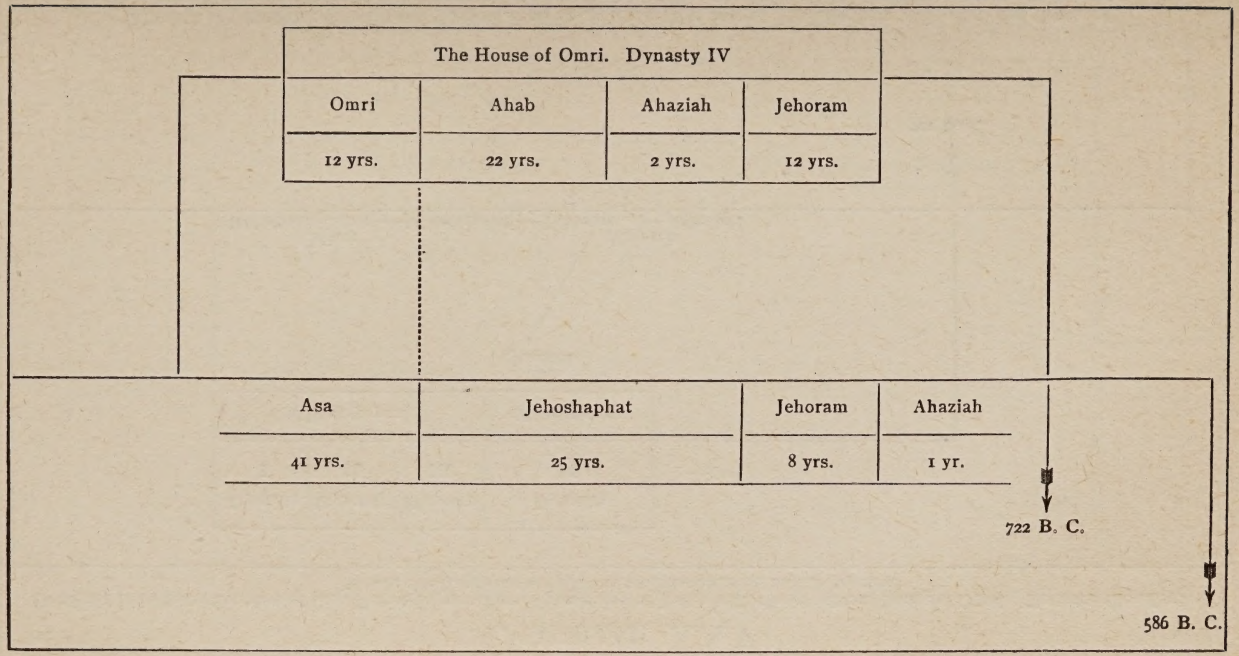
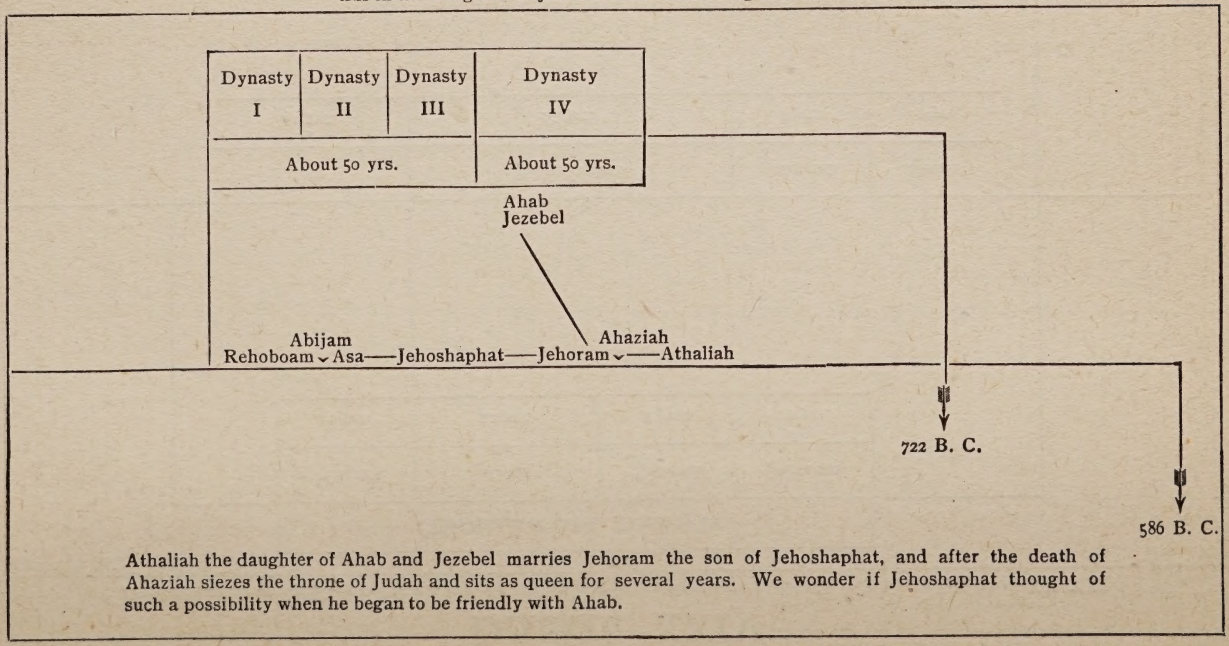


Diagram XXV

Designed to indicate the time of the alliance by marriage of the house of Judah with the idolatrous house of Omri. To trace the effect of this in the Kingdom of Judah is most interesting and instructive



Athaliah the daughter of Ahab and Jezebel marries Jehoram the son of Jehoshaphat, and after the death of Ahaziah siezes the throne of Judah and sits as queen for several years. We wonder if Jehoshaphat thought of such a possibility when he began to be friendly with Ahab.

Diagram XXVI

Designed to show the relation of the dynasty of Jehu to the house of Judah

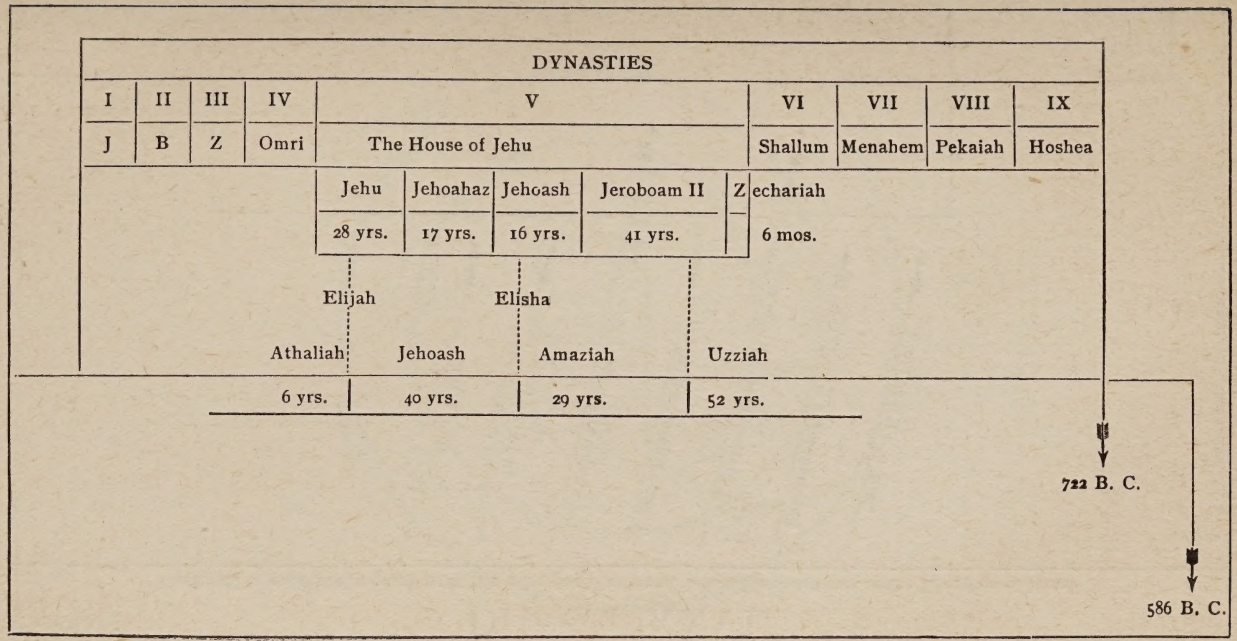


Diagram XXVII

Designed to suggest the progress of the Assyrian Westward, before his overthrow of the Kingdom of Israel

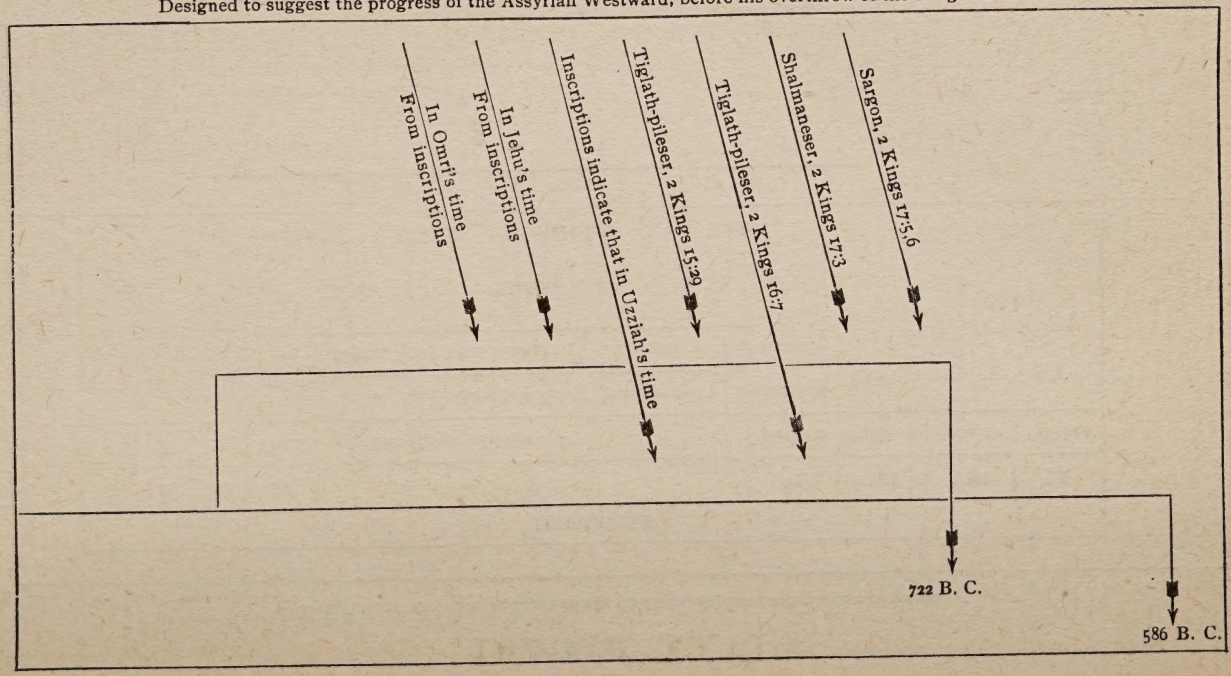


Diagram XXVIII

Designed to indicate the political situation as described by Amos in chapters 1, 2. From beyond the political situation as here presented the destroyer was to come. Clearly the prophet had the Assyrian in mind

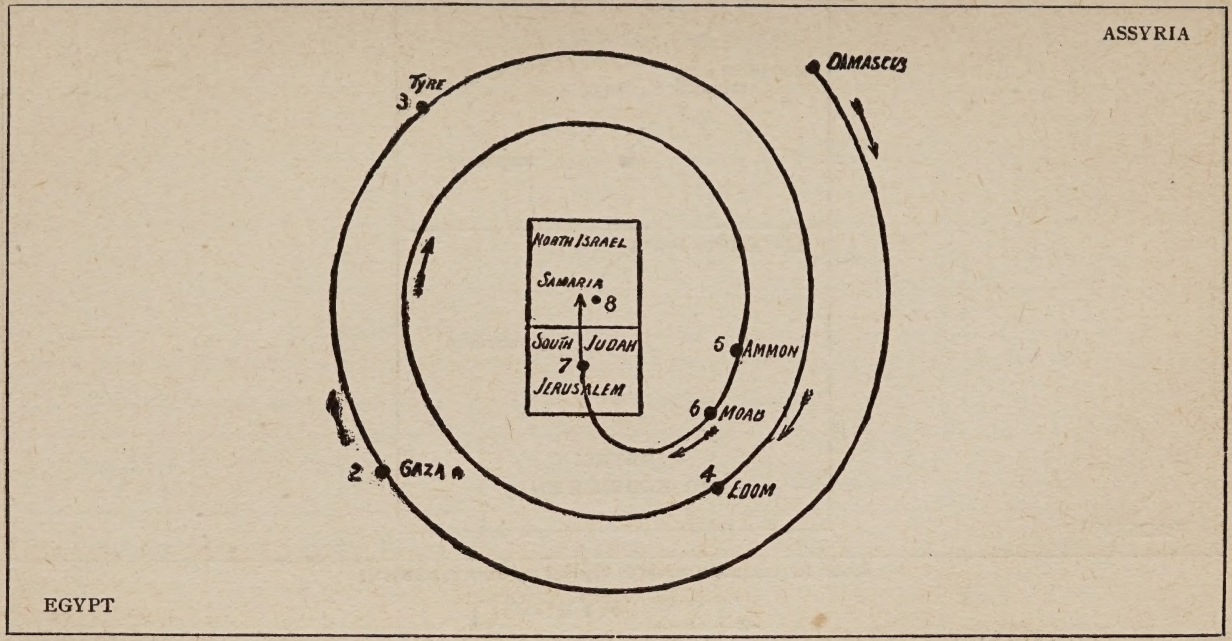


Diagram XXIX

Designed to show the relation of places mentioned by Amos

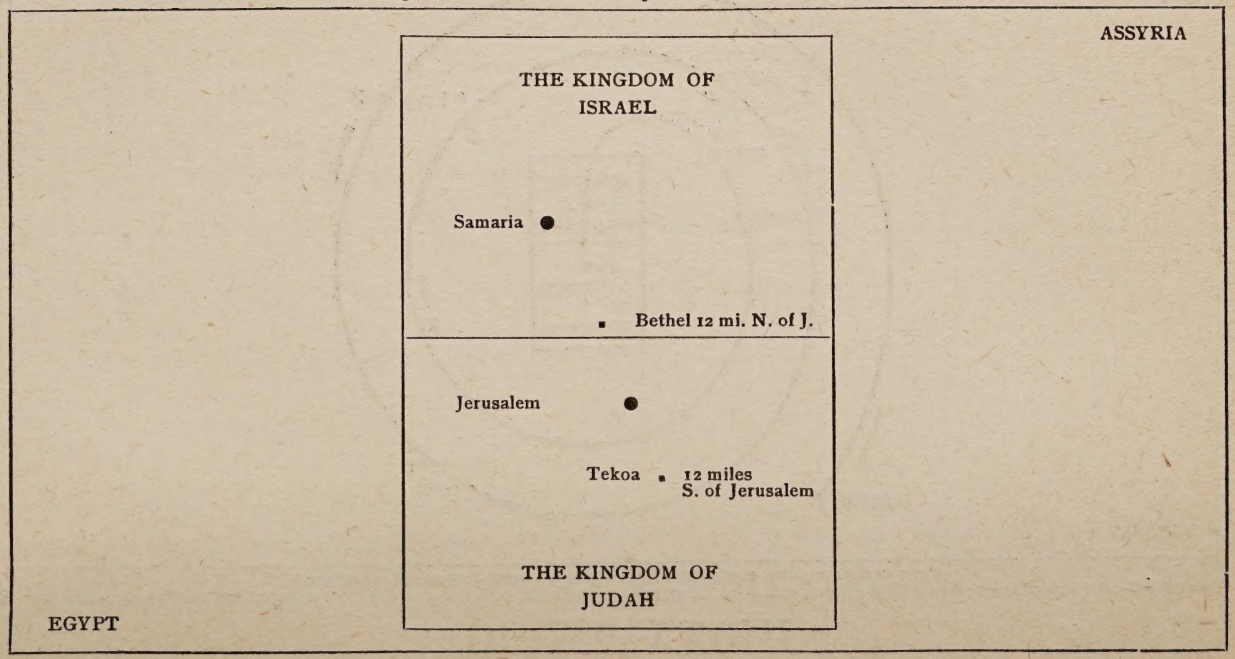


Diagram XXX

Designed to aid in the study of Amos, chaps. 7-9

THE SERIES OF VISIONS, AMOS, CHAPS. 7-9				
1	2	3	4	5
7:1-3	7:4-6	7:7-9	8:1-14	9:1-10
Locusts	Fire	Plumb-line	Ripe fruit	God by altar
Symbols of destruction to come				
In these two, prayer and response		In these two, no prayer		
"It shall not be"	"It shall not be"	"I will not pass by them"	"I will not pass by them. The end is come"	
Destruction threatened	Destruction threatened	Destruction determined	Destruction imminent	Destruction progressing

DIAGRAM XXXI

Designed to suggest the progress of thought in the book of Amos, and to indicate the great contrast of the book

1	2	3	4	5	6	7	8	9
	These chapters end with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of judgment	This chapter ends with an announcement of blessing

In the book of Amos are five series as indicated below

A series of foreign prophecies	A series of questions	A series of past warnings	A series of invitations	A series of visions

The burden of these chapters is Judgment

Blessing is announced in 9:11-15

The great contrast of the book may be indicated thus:

The immediate future—dark
The palaces of the nations shall be destroyed

The remote future—bright
The hut of David shall be exalted and shall remain forever

Diagram XXXII

Designed to show the relation of Hosea the Prophet to the Kings of Judah and Israel. See Hosea 1:1

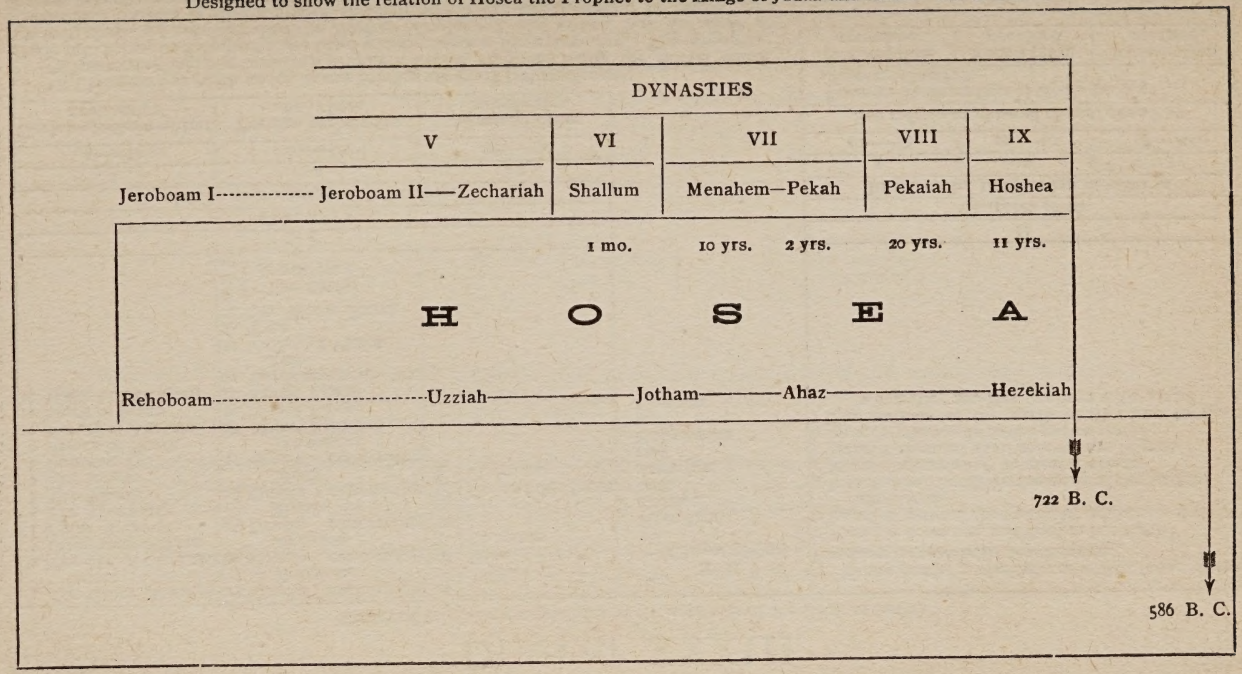


Diagram XXXIII

Designed to give a general idea of the contents of the Book of Isaiah

1 The Great Arraignment 2 The Mt. of the Lord 3 Daughters of Zion 4 Pillar of Cloud 5 The Vineyard 6 The Vision 7 The Virgin 8 Immanuel 9 Prince of Peace 10 Forest of Assyria 11 Stock of Jesse 12 Wells of Salvation	13 Oracle concerning Babylon 14 Oracle concerning Babylon 15 Oracle concerning Moab 16 Oracle concerning Moab 17 Oracle concerning Damascus 18 About Ethiopia 19 About Egypt 20 About Egypt 21 Wilderness of the Sea 22 Valley of Vision 23 Tyre 24 The Waste Earth 25–27 "The Little Apocalypse"	28–33 Woe Chapters 34–35 Joy and Gladness Chapters	N. B. Chaps. 36-39 An Historical Portion, both Assyrian and Babylonian in Horizon

I

Chapters 1-39

In the main, Assyrian in horizon

1	2	3
1——12	13——27	28——35
Uzziah—Jotham—Ahaz prophecies	Foreign prophecies and others	Woe and other prophecies

Of Chapters 1-12 (with which in our Studies we deal) Delitzsch says:

"Chapters 2-5 and 7-12 form two prophetic cycles, chapter 1 being the portal which leads into them, and chapter 6 the band which connects them together. The prophetic cycle in chaps. 2-5 may be called the *Book of Hardening*, and chaps. 7-12 the *Book of Immanuel*, because in all the stages through which the proclamation in chaps. 7-12 passes, the coming Immanuel is the banner of consolation which it lifts up even in the midst of the judgments already breaking upon the people, in accordance with the doom pronounced upon them in chap. 6."

Some truths in the light of which these chapters may be read with new interest:

1 Israel is downcast and doubts her Lord
2 Israel is assured that without doubt she shall be delivered
3 Israel's God is unlike the gods of the nations
4 Israel's future shall be most glorious
5 Israel's enemies shall become her friends
6 Israel's mission is to the entire world
7 The nations of the earth shall come to God when they see His dealings with Israel

II

Chapters 40–66

In the main, Babylonian in horizon

1	2	3
40——48	49——57	58——66

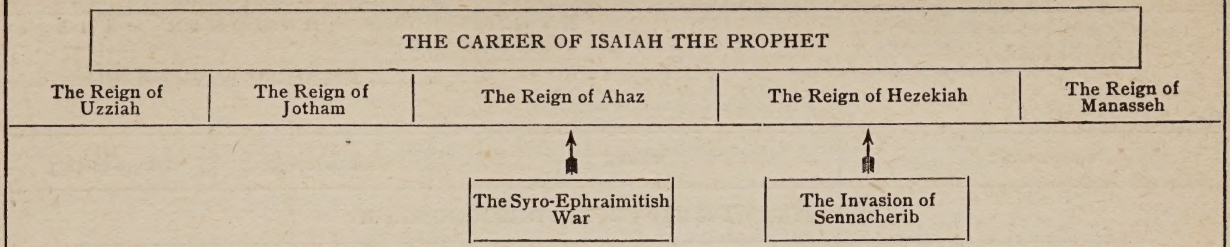
See refrain at close of chaps. 48 and 57

Theme:—Redemption of God's people
Object:—Comfort

Redemption promised	Redemption provided	Redemption realized

Diagram XXXIV

Designed to present the prophet Isaiah in relation to the Kings of his time, and to suggest an outline for the study of his words and life


THE CAREER OF ISAIAH THE PROPHET
The Reign of Uzziah
The Reign of Jotham
The Reign of Ahaz
The Reign of Hezekiah
The Reign of Manasseh
The Syro-Ephraimitish War
The Invasion of Sennacherib

In thinking of the prophet Isaiah and his writings it might be well to do so in terms of the two notable wars of his time. The following outline is suggested. The student may insert passages:

1. Experiences and prophecies belonging the Uzziah-Jotham period.

2. Experiences and prophecies belonging to the reign of Ahaz preceding the Syro-Ephraimitish war.
3. Experiences and prophecies belonging to the reign of Ahaz relating to the Syro-Ephraimitish war.
4. Experiences and prophecies belonging to the reign of Ahaz after the Syro-Ephraimitish war.

5. Experiences and prophecies belonging to the reign of Hezekiah preceding the invasion of Sennacherib.
6. Experiences and prophecies belonging to the reign of Hezekiah relating to the invasion of Sennacherib.
7. Experiences and prophecies belonging to the reign of Hezekiah after the invasion of Sennacherib.

Diagram XXXV

Designed to present the career of Hezekiah in relation to that of Isaiah the prophet, and in relation to the Kings of Assyria, etc.

ISAIAH THE PROPHET

THE CAREER OF HEZEKIAH KING OF JUDAH

728 B. C. — Four important events in probable chronological order — 697 (?) B. C.

Reformation— | Sickness and Recovery— | Embassy of King of Babylon— | Invasion of Sennacherib

KINGS OF ASSYRIA IN RELATION TO HEZEKIAH

Tiglath-pileser III	Shalmaneser IV	Sargon	Sennacherib
727	722	705	682

THE KINGDOM OF ISRAEL

THE KINGDOM OF JUDAH

722
Samaria Destroyed
by the Assyrian
Samaria was besieged by Shalmaneser, and taken by Sargon

Diagram XXXVI

Designed to give a general view of: (1) the relation of the Empires of Assyria and Babylonia to each other, and, (2) of the Kingdoms of Judah and Israel to Assyria. For suggestion of Part I, see McCurdy's History, Prophecy and the Monuments, pp. 85-87

Part I

The Empire of Babylon for 4000 years

Period I	Period II	Period III	Period IV
Days of Independence	A Series of Reverses	Rivalry with Assyria	The unparalleled splendor and power under Nebuchadnezzar
		Here belongs the story of Assyria which was but an episode in a longer and more eventful History	606 B. C.——536 B. C.

Part II

This space is intended to represent Period III above. The outline below is that of Assyrian History

Period I	Period II	Period III
Struggle for Existence and Independence	Rivalry with Babylon	Thorough-going policy of Subjugation
	Nineveh the Capital of Assyria rose about 1500 B. C., and was destroyed 625-606 B. C., after a uniform and monotonous policy of her rulers to subdue and spoil nations	

Part III

The following belongs chiefly under Period III of Part II above, and represents the succession of Assyrian Kings through the 9th, 8th and 7th centuries B. C., or from 884-625. The 8th century (from 800-700 B. C.) coming most directly into contact with the Biblical history, was the greatest century of Assyrian History

Ashurnat-sinpal	Shalman-eser II	Shamshir-amman II	Ramman-irari III	Shalman-eser III	Ashur-dan III	Ashur-nirari	Tiglath-pileserIII	Shalman-eser IV	Sar-gon	Senna-cherib	Esarhad-don	Ashur-banipal
884	860	825	811	782	773	754	745	727	722	705	682	668	626——606
With this King Assyria took a great step forward. Assyria was in decline from 1100-900 B. C., during which time David and Solomon flourished	See Price in The Monuments and the Old Testament, p. 150 for first mention of the name of a King of Israel on tablet			During the reign of these three kings there was a temporary decline of the glory of the Assyrian Empire. During this time Jeroboam II of Israel and Uzziah of Judah flourished			Probably an usurper who introduced a new period of conquest. Known as Pul. 2 K. 15:19 2 K. 15:37 2 K. 16:5	For references to this king see 2 K. 17:1-6	Probably the greatest of all the Assyrian Kings. Cf. 2 Kings 17:24, for reference to his taking Samaria				Of these yrs. we are imperfectly informed

Diagram XXXVII

Designed to relate the times of Isaiah and Jeremiah

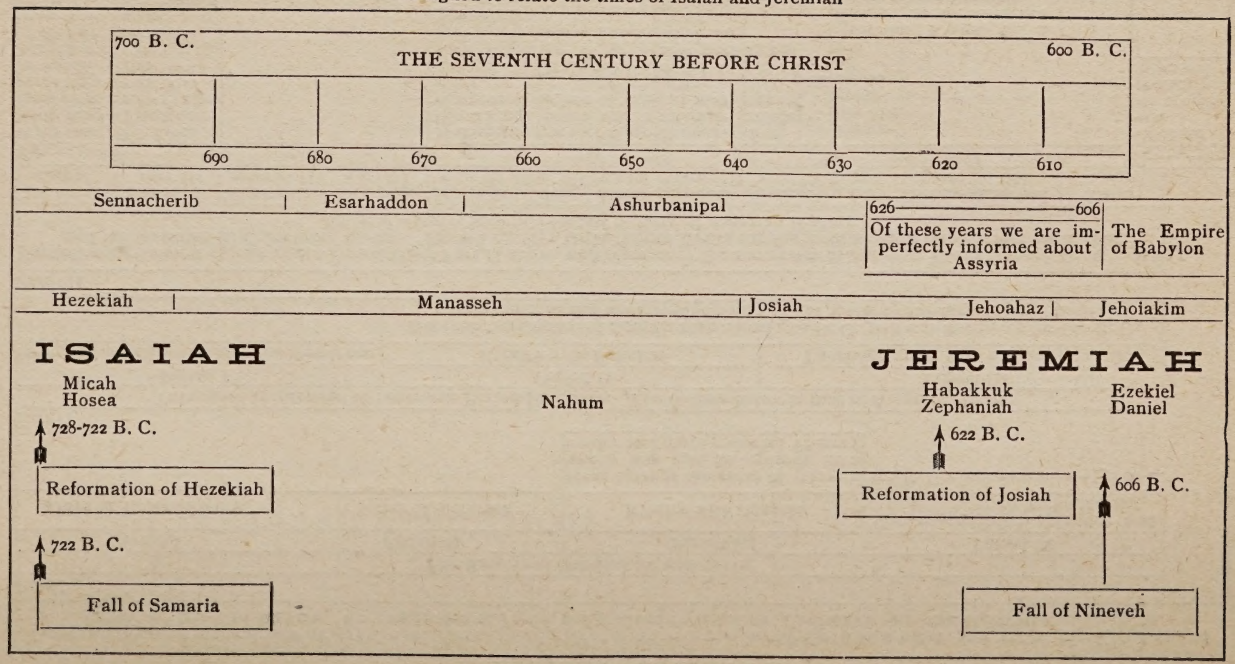


Diagram XXXVIII

Designed to relate the prophecies of Jonah and Nahum. Study the character of God as presented in these two prophets in relation to Assyria

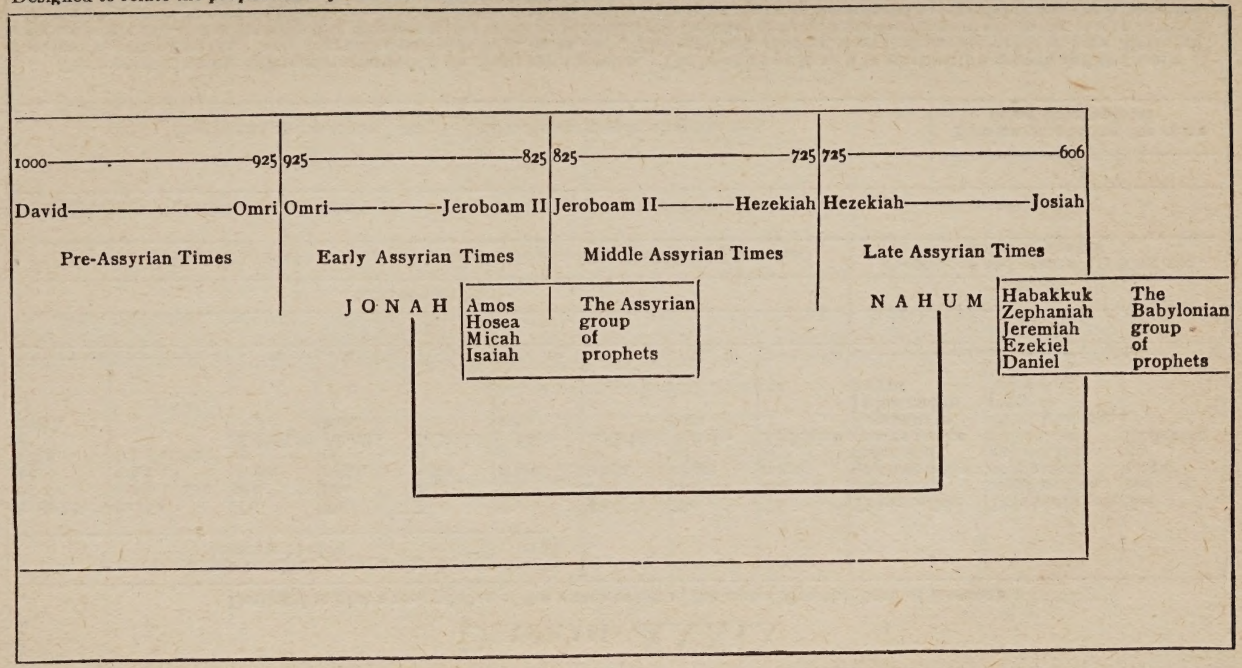


Diagram XXXIX

Designed to give a general idea of the arrangement of the material in the Book of Jeremiah

The reign of the Kings to which each portion belongs is indicated below

Probably to the reign of Josiah	In the main to the reign of Jehoiakim	To the reign of Zedekiah	To the reign of Jehoiakim	To the reign of Zedekiah	To the reign of Jehoiakim	To the reign of Zedekiah	To the reign of Jehoiakim	To the reign of Zedekiah	This portion belongs to post-captivity times and relates to the Remnant in Judea and in Egypt	This portion is composed of prophecies against the nations and dates from the reign of Jehoiakim	To the reign of Zedekiah
1——6	7——20	21	22, 23	24	25, 26	27——34	35, 36	37——39	40——44	45——49	50——52

I	II
Chapters 1-39	40-52
A loose chronological outline is: Prophecies and events preceding the fall of Jerusalem	Prophecies and events following the fall of Jerusalem

A loose topical outline is as follows:

I	II
Prophecies and events relating to God's chosen people, chapters 1-45	Foreign prophecies, the order being geographical

The material is quite differently arranged in the Septuagint version. The book as we have it is manifestly a growth and the result of various re-arrangements. Note suggestive passages in 36, 50, 51, 52. "The very lack of order, if we may say so, which is here displayed, serves a valuable end in showing that we possess the words of Jeremiah put together in those same troublous times in the course of which they were spoken, not arranged with the care and method which would have been afterwards employed to remodel and fit them to men's notions of propriety. It is not the book of Jeremiah edited by a future generation, but his words as they fell from the inspired lips themselves that are thus in God's Providence preserved to us."—*Streane.*

Diagram XL

Designed to show the career of Jeremiah in relation to the kings of his time, etc.

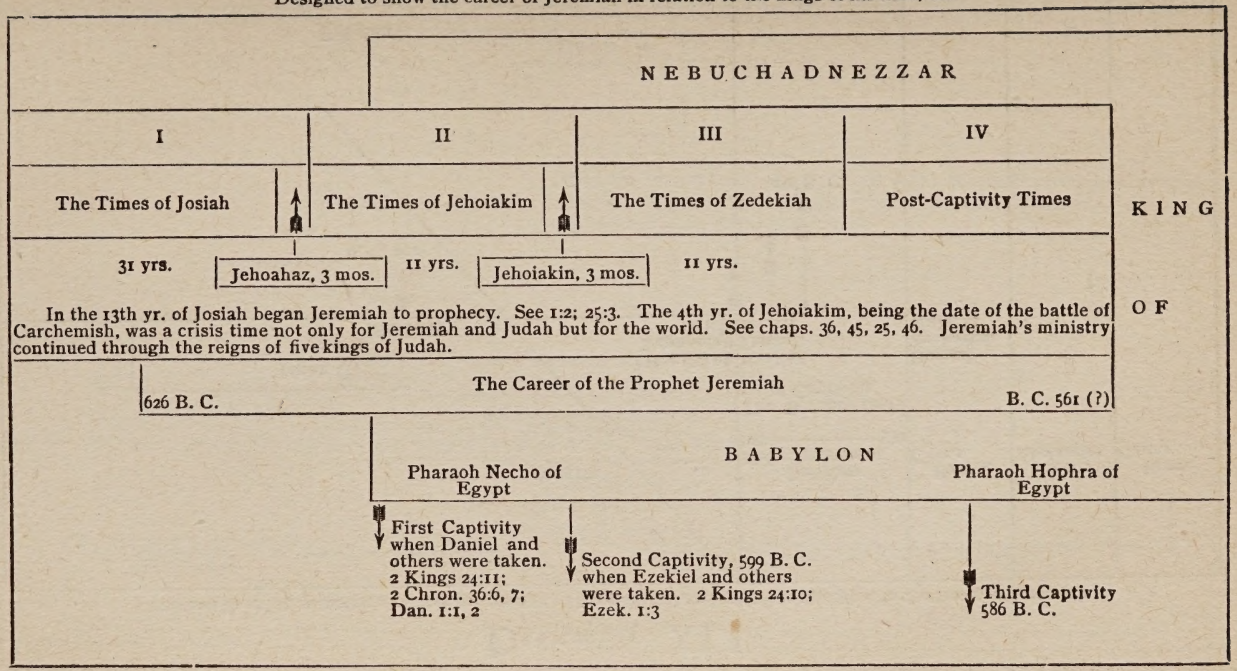

NEBUCHADNEZZAR
I
II
III
IV
The Times of Josiah
The Times of Jehoiakim
The Times of Zedekiah
Post-Captivity Times
KING
31 yrs.
Jehoahaz, 3 mos.
11 yrs.
Jehoiakin, 3 mos.
11 yrs.
In the 13th yr. of Josiah began Jeremiah to prophecy. See 1:2; 25:3. The 4th yr. of Jehoiakim, being the date of the battle of Carchemish, was a crisis time not only for Jeremiah and Judah but for the world. See chaps. 36, 45, 25, 46. Jeremiah's ministry continued through the reigns of five kings of Judah.
OF
The Career of the Prophet Jeremiah
626 B. C.
B. C. 561 (?)
BABYLON
Pharaoh Necho of Egypt
Pharaoh Hophra of Egypt
First Captivity when Daniel and others were taken. 2 Kings 24:11; 2 Chron. 36:6, 7; Dan. 1:1, 2
Second Captivity, 599 B. C. when Ezekiel and others were taken. 2 Kings 24:10; Ezek. 1:3
Third Captivity 586 B. C.

Diagram XLI

Designed to aid in securing a clearer conception of the political and religious situation in the times of Jeremiah

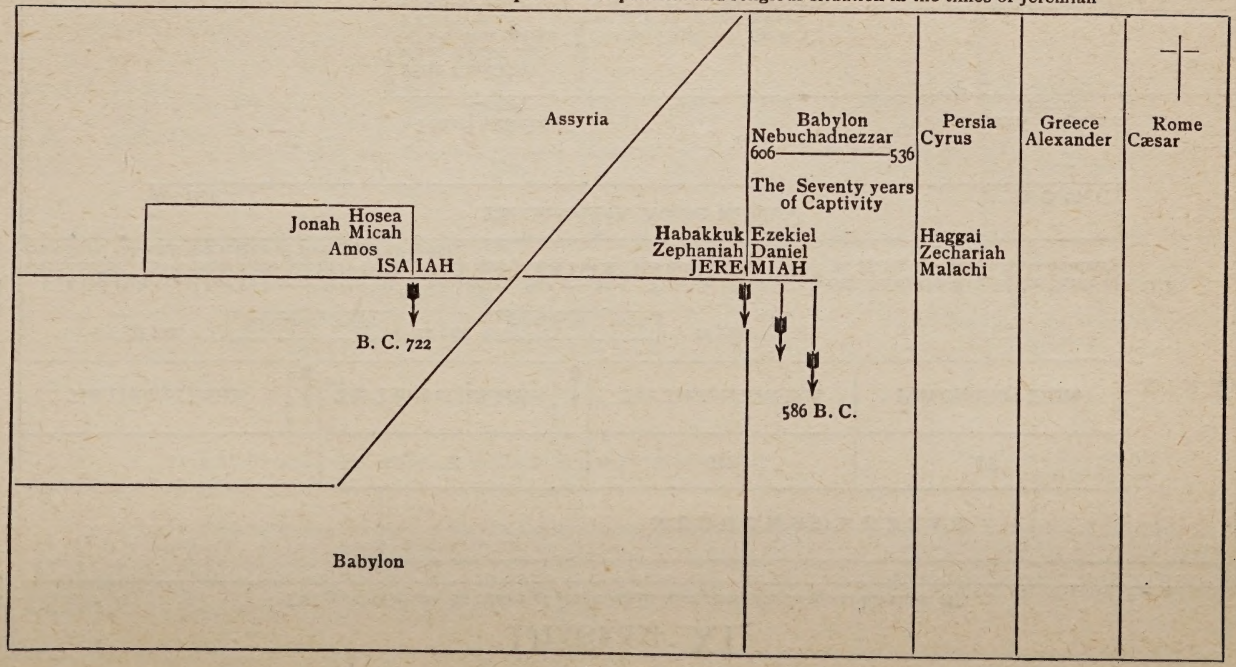
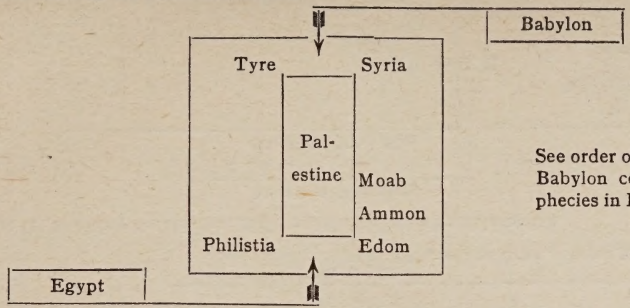


Diagram XLII

Designed to aid in the study of the life and times of Jeremiah

Part I, showing the political situation



See order of prophecies in Jer., chaps. 46-51. Egypt is mentioned first, and Babylon comes last. The order is geographical. Cf. order of foreign prophecies in Isaiah, Amos and Ezekiel

Part II, showing still the political situation

Josiah was friendly to Babylon and was slain by Pharaoh of Egypt
Jehoahaz was friendly to Babylon and was carried captive by Pharaoh to Egypt
Jehoiakim was friendly to Egypt and was carried captive to Babylon
Jehoiakin was friendly to Egypt and was carried captive to Babylon
Zedekiah was friendly to Egypt and was carried captive to Babylon

Part III, showing the pivotal importance of the times of Jeremiah to the Jewish nation

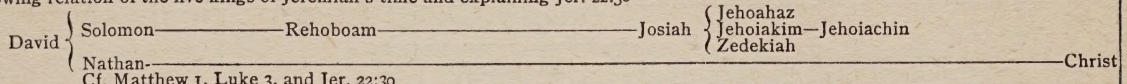
JEREMIAH

The Jewish	Nation
An Independent, Theocratic Government under: Patriarchs— Judges— Kings	A dependent, dispersed nation to this day under: Babylon— Persia— Greece— Rome—

Diagram XLIII

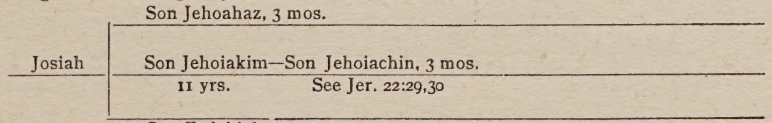
Designed to aid in the study of the life and times of Jeremiah

Part I, showing relation of the five kings of Jeremiah's time and explaining Jer. 22:30



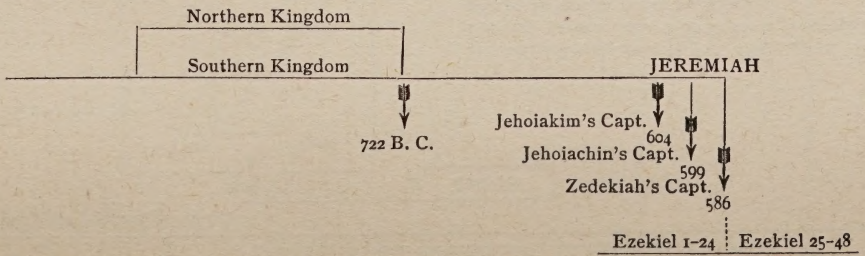
Cf. Matthew 1, Luke 3, and Jer. 22:30

Part II, showing relation of kings of Jeremiah's time to each other



See 2 Kings, chaps. 22-25, and 2 Chron., chaps. 34-36

Part III, showing the relation of the prophets Ezekiel and Jeremiah



Read Ezekiel 1-24 some time at a single sitting. Cf. Ezk. 16 and 23, with Jer. 2-9

DIAGRAM XLIV

Jeremiah Re-Arranged for Historical Study

	Chapters	
I. Portions belonging to the reign of Josiah	1	The Call and the Commission of Jeremiah
	2, 3, 4, 5, 6, 11, 12	The Substance of Jeremiah's Message during the reign of Josiah
II. Portions belonging to the reign of Jehoiakim	26	The arrest and trial of Jeremiah for preaching in the Temple Court
	7, 8, 9, 10	The Message of Jeremiah for which he was arrested
	14, 15	Jeremiah as an Intercessor
	16:1-13	The Prophet remaining unmarried
	16:14-17:27	Various Messages of Warning
	18	The Potter's house visited and the lesson
	19:1-13	The Potter's vessel broken and the lesson
	19:14-20:18	Jeremiah Smitten by Pashhur the Priest
	35	Wine offered by Jeremiah to the Rechabites
	36	The Roll cut and burned by Jehoiakim
Fourth Year Messages	45	The Message of Jeremiah to Baruch his secretary
	25:1-38	
	46, 47, 48, 49	Prophecies against Judah and the Nations
	13	The Linen Girdle and its message
	22, 23	The Kings and the False Prophets arraigned
III. Portions belonging to the reign of Zedekiah	24	The visions of the baskets of figs
	27:1-11	The symbolic yokes and bands
	27:12-28:17	The Conflict with False Prophets in Judea
	29	The Conflict with False Prophets in Babylon
	50, 51	The Message about Babylon
	30, 31, 32, 33	"The book of Consolation," including the account of the purchase of the field
	21, 34, 37, 38, 39, Cf. 52	The last days and the capture of Jerusalem
IV. Portions belonging to post-captivity times	40, 41, 42	Jeremiah and the remnant in Judea
	43, 44	Jeremiah and the remnant in Egypt

CHAPTER XVI

§72. SOLOMON ESTABLISHED UPON THE THRONE OF DAVID

1 Kings 2:12-46*

§73. THE IDEAL KING

Psalm 72*

§74. THE WISDOM OF SOLOMON

1 Kings 3:1-4:36; 2 Chron. 1:7-13*

§75. THE TEMPLE AND THE PALACE OF SOLOMON

1 Kings 5:1-8:66; 2 Chron. 2:1-7:10*

§76. THE GLORY AND THE DECLINE OF SOLOMON

1 Kings 9:1-11:42; 2 Chron. 7:11-9:31*

§77. THE BOOKS COMMONLY ATTRIBUTED TO SOLOMON

The Canticles, The Proverbs, and Ecclesiastes*

*For text see Revised Version of the Bible.

PART III

NATIONAL DECLINATION

FROM SOLOMON UNTIL THE BABYLONIAN CAPTIVITY

CHAPTER XVII

KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

§78. REHOBOAM OF JUDAH AND JEROBOAM OF ISRAEL
1 Kings 11:26-14:31; 2 Chron. 9:31-12:16*

§79. A MAN OF GOD AND AN OLD PROPHET
1 Kings 13:1-34*

§80. AHIJAH THE PROPHET AND JEROBOAM THE KING
1 Kings 14:1-20*

§81. ABIJAM OF JUDAH AND JEROBOAM OF ISRAEL
2 Chron. 13:1-22*

§82. THE KINGS ABIJAM AND ASA OF JUDAH
1 Kings 15:1-24*

§83. THE CHRONICLER'S ACCOUNT OF ASA OF JUDAH
2 Chron. 14:1-16:14 (cf. 1 Kings 15:9-24)*

§84. THE FIVE KINGS OF ISRAEL NEXT AFTER JEROBOAM
1 Kings 15:25-16:27*

CHAPTER XVIII

KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

§85. ELIJAH AND THE FAMINE IN AHAB'S TIME
1 Kings 16:28-19:21*

---

*For text see Revised Version of the Bible.

§86. AHAB OF ISRAEL AND BEN-HADAD OF SYRIA

1 Kings 20:1-43*

§87. AHAB OF ISRAEL AND NABOTH THE JEZREELITE

1 Kings 21:1-29*

§88. AHAB OF ISRAEL AND MICAIAH THE PROPHET

1 Kings 22:1-40; 2 Chron. 18:1-34*

§89. JEHOSHAPHAT KING OF JUDAH

1 Kings 22:41-50; 2 Chron. 17:1-21:1*

§90. THE LAST DAYS AND THE TRANSLATION OF ELIJAH

1 Kings 22:51-2 Kings 2:18*

§91. ELISHA THE PROPHET

2 Kings 2:19-8:15*

§92. THE SONS OF AHAB OF ISRAEL AND OF JEHOSHAPHAT OF JUDAH

2 Kings 8:16-29; 2 Chron. 21:1-22:9*

§93. ELISHA THE PROPHET AND JEHU KING OF ISRAEL

2 Kings 9:1-10:36*

§94. ATHALIAH QUEEN OF JUDAH AND JEHOIADA THE PRIEST

2 Kings 11:1-20; 2 Chron. 22:10-23:21*

§95. JEHOIADA THE PRIEST AND JOASH KING OF JUDAH

2 Kings 11:21-12:21; 2 Chron. 24:1-27*

§96. ELISHA THE PROPHET AND JEHOASH KING OF ISRAEL

2 Kings 13:1-25*

§97. AMAZIAH OF JUDAH AND JEHOASH OF ISRAEL

2 Kings 14:1-22; 2 Chron. 25:1-28*

§98. THE KINGDOM OF JUDAH AND JOEL THE PROPHET

Joel 1:1-3:21*

§99. JEROBOAM II KING OF ISRAEL AND JONAH THE PROPHET

2 Kings 14:23-29; The Book of Jonah*

§100. JEROBOAM II KING OF ISRAEL AND AMOS THE PROPHET

2 Kings 14:23-29; The Book of Amos*

*For text see Revised Version of the Bible.

§101. JEROBOAM II KING OF ISRAEL AND HOSEA THE PROPHET

2 KINGS 14:23-29; THE BOOK OF HOSEA*

CHAPTER XIX

KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

§102. THE LAST SIX KINGS OF ISRAEL AND HOSEA THE PROPHET

2 KINGS 15:8-31; 17:1-41; THE BOOK OF HOSEA*

§103. UZZIAH KING OF JUDAH AND ISAIAH THE PROPHET

2 CHRON. 26:1-23; ISA. 6:1-13*

§104. JOTHAM KING OF JUDAH AND ISAIAH THE PROPHET

2 KINGS 15:32-38; 2 CHRON. 27:1-9; ISA. 2:1-5:30*

§105. AHAZ KING OF JUDAH AND ISAIAH THE PROPHET

2 KINGS 16:1-20; 2 CHRON. 28:1-27; ISA. 7:1-12:6; 14:28-32*

§106. JOTHAM, AHAZ, AND HEZEKIAH KINGS OF JUDAH AND MICAH THE PROPHET

THE BOOK OF MICAH*

§107. HEZEKIAH KING OF JUDAH AND ISAIAH THE PROPHET

2 KINGS 18:1-20:21; 2 CHRON. 29:1-32:33; ISA. 36:1-39:8*

§108. SONGS OF DELIVERANCE FROM THE ASSYRIAN

PSALMS 75, 76, 46, 47, 48*

§109. A SUMMARY OF ISAIAH'S PREACHING — "THE GREAT ARRAIGNMENT"

ISAIAH 1:1-31*

CHAPTER XX

KINGS AND PROPHETS OF LATE ASSYRIAN TIMES

§110. MANASSEH AND AMON KINGS OF JUDAH

2 KINGS 21:1-28; 2 CHRON. 33:1-25*

§111. NAHUM THE PROPHET AND THE KING OF ASSYRIA

THE BOOK OF NAHUM*

*For text see Revised Version of the Bible.

§112. JOSIAH KING OF JUDAH

2 KINGS 22:1-23:30; 2 CHRON. 34:1-35:27*

§113. THE PROPHET ZEPHANIAH

THE BOOK OF ZEPHANIAH*

§114. THE PROPHET HABAKKUK

THE BOOK OF HABAKKUK*

CHAPTER XXI

JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

§115. THE KINGS OF JUDAH IN JEREMIAH'S TIME

2 KINGS 22:1-25:30; 2 CHRON. 34:1-36:23*

§116. THE CALL AND THE COMMISSION OF JEREMIAH

JEREMIAH 1:1-19

1 The words of Jeremiah the son of Hilkiah, of the priests that
were in Anathoth in the land of Benjamin: 2 to whom the word of
the LORD came in the days of Josiah the son of Amon, king of Judah,
in the thirteenth year of his reign. 3 It came also in the days of
Jehoiakim the son of Josiah, king of Judah, unto the end of the
eleventh year of Zedekiah the son of Josiah, king of Judah; unto the
carrying away of Jerusalem captive in the fifth month. 4 Now the
word of the LORD came unto me, saying, 5 Before I formed thee in
the belly I knew thee, and before thou camest forth out of the womb
I sanctified thee; I have appointed thee a prophet unto the nations.
6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a
child. 7 But the LORD said unto me, Say not, I am a child: for [1]to
whomsoever I shall send thee thou shalt go, and whatsoever I shall
command thee thou shalt speak. 8 Be not afraid because of them:
for I am with thee to deliver thee, saith the LORD. 9 Then the
LORD put forth his hand, and touched my mouth; and the LORD said
unto me, Behold, I have put my words in thy mouth: 10 see, I have
this day set thee over the nations and over the kingdoms, to pluck up
and to break down, and to destroy and to overthrow; to build, and to
plant.

11 Moreover the word of the LORD came unto me, saying, Jere-
miah, what seest thou? And I said, I see a rod of [2]an almond tree.
12 Then said the LORD unto me, Thou hast well seen: for I [3]watch

*For text see Revised Version of the Bible.
[1]Or, *on whatsoever errand.* [2]Heb, *shaked.* [3]Heb. *shoked.*

over my word to perform it. 13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething caldron; and the face thereof is from the north. 14 Then the LORD said unto me, Out of the north evil [1]shall break forth upon all the inhabitants of the land. 15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. 16 And I will [2]utter my judgements against them touching all their wickedness; in that they have forsaken me, and have burned incense unto other gods, and worship the works of their own hands. 17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. 18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. 19 And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the LORD, to deliver thee.

§117. THE SUBSTANCE OF JEREMIAH'S MESSAGE DURING THE REIGN OF JOSIAH

JER. 2:1-6:30; 11:1-12:17

2: 1 And the word of the LORD came to me, saying, 2 Go, and cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember [3]for thee the kindness of thy youth, the love of thine espousals; how thou wentest after me in the wilderness, in a land that was not sown. 3 Israel *was* holiness unto the LORD, the firstfruits of his increase: all that devour him shall be held guilty; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel: 5 thus saith the LORD, What unrighteousness have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? 6 Neither said they, Where is the LORD that brought us up out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of [4]the shadow of death, through a land that none passed through, and where no man dwelt? 7 And I brought you into a plentiful land, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. 8 The priests said not, Where is the LORD? and they that handle the law knew me not: the [5]rulers also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. 9 Wherefore I

[1]Heb. *shall be opened.* [2]Or, *speak with them of my judgements.* [3]Or, *concerning.* [4]Or, *deep darkness.* [5]Heb. *shepherds.*

will yet plead with you, saith the LORD, and with your children's children will I plead. 10 For pass over to the isles of Kittim, and see; and send unto Kedar, and consider diligently; and see if there hath been such a thing. 11 Hath a nation changed *their* gods, which yet are no gods? but my people have changed their glory for that which doth not profit. 12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. 13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. 14 Is Israel a servant? is he a homeborn *slave?* why is he become a prey? 15 The young lions have roared upon him, and [1]yelled: and they have made his land waste; his cities are burned up, without inhabitant. 16 The children also of Noph and Tahpanhes have [2]broken the crown of thy head. 17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way? 18 And now what hast thou to do in the way to Egypt, to drink the waters of [3]Shihor? or what hast thou to do in the way to Assyria, to drink the waters of [4]the River? 19 Thine own wickedness shall correct thee, and thy backsliding shall reprove thee: know therefore and see that it is an evil thing and a bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord, the LORD of hosts. 20 For of old time [5]I have broken thy yoke, and burst thy bands; and thou saidst, I will not [6]serve; for upon every high hill and under every green tree thou didst bow thyself, playing the harlot. 21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? 22 For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD. 23 How canst thou say, I am not defiled, I have not gone after the Baalim? see thy way in the valley, know what thou hast done: *thou art* a swift [7]dromedary traversing her ways; 24 a wild ass used to the wilderness, that snuffeth up the wind in her desire; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. 25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them I will go. 26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets; 27 which say to a stock, Thou art my father; and to a stone, Thou hast [8]brought [9]me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. 28 But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

[1]Heb. *given out their voice.* [2]Or. *fed on.* [3]That is, the Nile. [4]That is, the Euphrates. [5]Or, *thou hast.* [6]Another reading is, *transgress.* [7]Or, *young camel.* [8]Or, *begotten me.* [9]Another reading is, *us.*

29 Wherefore will ye plead with me? ye all have transgressed
against me, saith the LORD. 30 In vain have I smitten your chil-
dren; they received no [1]correction: your own sword hath devoured
your prophets, like a destroying lion. 31 O generation, see ye the
word of the LORD. Have I been a wilderness unto Israel? or a land
of [2]thick darkness? wherefore say my people, We are broken loose;
we will come no more unto thee? 32 Can a maid forget her ornaments,
or a bride her attire? yet my people have forgotten me days without
number. 33 How trimmest thou thy way to seek love! therefore
even the wicked women hast thou taught thy ways. 34 Also in thy
skirts is found the blood of the souls of the innocent poor: [3]I have not
found it at [4]the place of breaking in, but upon [5]all these. 35 Yet thou
saidst, I am innocent; surely his anger is turned away from me.
Behold, I will enter into judgment with thee, because thou sayest, I
have not sinned. 36 Why gaddest thou about so much to change thy
way? thou shalt be ashamed of Egypt also, as thou wast ashamed of
Assyria. 37 From him also shalt thou go forth, with thine hands
upon thine head: for the LORD hath rejected thy confidences, and
thou shalt not prosper in them.

3: 1 [6]They say, [7]If a man put away his wife, and she go from him,
and become another man's, shall he return unto her again? shall not
that land be greatly polluted? But thou hast played the harlot
with many lovers; [8]yet return again to me, saith the LORD. 2 Lift
up thine eyes unto the bare heights, and see; where hast thou not been
lien with? By the ways hast thou sat for them, as an Arabian in the
wilderness; and thou hast polluted the land with thy whoredoms and
with thy wickedness. 3 Therefore the showers have been withholden,
and there hath been no latter rain; yet thou hadst a whore's forehead,
thou refusedst to be ashamed. 4 Wilt thou not from this time cry
unto me, My father, thou art the [9]guide of my youth? 5 Will he
retain *his anger* for ever? will he keep it to the end? Behold, thou
[10]hast spoken and hast done evil things, and hast [11]had thy way.

6 Moreover the LORD said unto me in the days of Josiah the king,
Hast thou seen that which backsliding Israel hath done? she is gone up
upon every high mountain and under every green tree, and there hath
played the harlot. 7 [12]And I said after she had done all these things,
[13]She will return unto me; but she returned not: and her treacherous
sister Judah saw it. 8 And [14]I saw, when, for this very cause that
backsliding Israel had committed adultery, I had put her away and
given her a bill of divorcement, yet treacherous Judah her sister feared
not; but she also went and played the harlot. 9 And it came to pass
through the lightness of her whoredom, that the land was polluted, and

---

[1]Or, *instruction.* [2]Or, *darkness from Jah.* [3]Or, *thou didst not find them.* [4]See Ex. xxii. 2. [5]Some ancient authorities have, *every oak.* [6]Heb. *Saying.* [7]See Deut. xxiv. 1-4. [8]Or, *and* thinkest thou *to return &c.?* [9]Or, *companion.* [10]Or, *hast spoken* thus, *but hast done, &c.* [11]Heb. *been able.* [12]Or, *And I said, After she hath done all these things, she &c.* [13]Or, *Let her return unto me.* [14]Some ancient authorities have, *she saw that, for &c.*

she committed adultery with stones and with stocks. 10 And yet for all this her treacherous sister Judah hath not returned unto me with her whole heart, but feignedly, saith the LORD. 11 And the LORD said unto me, Backsliding Israel hath shewn herself more righteous than treacherous Judah. 12 Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; I will not [1]look in anger upon you: for I am merciful, saith the LORD, I will not keep *anger* for ever. 13 Only [2]acknowledge thine iniquity that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. 14 Return, O backsliding children, saith the LORD; for I am a husband unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: 15 and I will give you shepherds according to mine heart, which shall feed you with knowledge and understanding. 16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD; neither shall it come to mind: neither shall they remember it; neither shall they [3]visit it; neither [4]shall *that* be done any more. 17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart. 18 In those days the house of Judah shall walk [5]with the house of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers. 19 But I said, How [6]shall I put thee among the children, and give thee a pleasant land, [7]a goodly heritage of the hosts of the nations? and I said, [8]Ye shall call me My father; and shall not turn away from following me. 20 Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD. 21 A voice is heard upon the bare heights, the weeping *and* the supplications of the children of Israel; for that they have perverted their way, they have forgotten the LORD their God. 22 Return, ye backsliding children, I will heal your backslidings. Behold, we are come unto thee; for thou art the LORD our God. 23 Truly in vain is *the help that is looked for* from the hills, the [9]tumult on the mountains: truly in the LORD our God is the salvation of Israel. 24 But the [10]shameful thing hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. 25 Let us lie down in our shame, and let our confusion cover us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day: and we have not obeyed the voice of the LORD our God.

[1]Heb. *Cause my countenance to fall upon you.* [2]Or, *know.* [3]Or, *miss.* [4]Or, *shall it be made any more.* [5]Or, *to.* [6]Or, *would . . . nations!* [7]Or, *the goodliest heritage of the nations.* [8]Another reading is, *Thou shalt . . . and shalt not &c.* [9]Or, *noisy throng.* [10]Heb. *shame.* See ch. xi. 13.

4: 1 If thou wilt return, O Israel, saith the LORD, unto me
shalt thou return: and [1]if thou wilt put away thine abominations out
of my sight, then shalt thou not be removed; 2 and thou shalt swear,
As the LORD liveth, in truth, in judgment, and in righteousness; and
the nations shall bless themselves in him, and in him shall they glory.
3 For thus saith the LORD to the men of Judah and to Jerusalem,
Break up your fallow ground, and sow not among thorns. 4 Circum-
cise yourselves to the LORD, and take away the foreskins of your
heart, ye men of Judah and inhabitants of Jerusalem: lest my fury go
forth like fire, and burn that none can quench it, because of the evil of
your doings. 5 Declare ye in Judah, and publish in Jerusalem; and
say, Blow ye the trumpet in the land: cry aloud and say, Assemble
yourselves, and let us go into the fenced cities. 6 Set up a standard
toward Zion: flee for safety, stay not: for I will bring evil from the
north, and a great destruction. 7 A lion is gone up from his thicket,
and a destroyer of nations; he is on his way, he is gone forth from his
place; to make thy land desolate, that thy cities be laid waste, without
inhabitant. 8 For this gird you with sackcloth, lament and howl: for
the fierce anger of the LORD is not turned back from us. 9 And it
shall come to pass at that day, saith the LORD, that the heart of the
king shall perish, and the heart of the princes; and the priests shall be
astonished, and the prophets shall wonder. 10 Then said I, Ah,
Lord GOD! surely thou hast greatly deceived this people and Jerusalem,
saying, Ye shall have peace; whereas the sword reacheth unto the
soul. 11 At that time shall it be said to this people and to Jerusalem,
A hot wind from the bare heights in the wilderness toward the
daughter of my people, not to fan, nor to cleanse; 12 [2]a full wind
from these shall come for me: now will I also [3]utter judgements
against them. 13 Behold, he shall come up as clouds, and his chariots
shall be as the whirlwind: his horses are swifter than eagles. Woe
unto us! for we are spoiled. 14 O Jerusalem, wash thine heart from
wickedness, that thou mayest be saved. How long shall thine evil
thoughts lodge within thee? 15 For [4]a voice declareth from Dan, and
publisheth evil from the hills of Ephraim: 16 make ye mention to the
nations; behold, publish against Jerusalem, *that* watchers come from
a far country, and give out their voice against the cities of Judah. 17
As keepers of a field are they against her round about; because she
hath been rebellious against me, saith the LORD. 18 Thy way and
thy doings have procured these things unto thee; this is thy wickedness;
[5]for it is bitter, [5]for it reacheth unto thine heart.
19 My bowels, my bowels! [6]I am pained at [7]my very heart; my
heart is disquieted in me; I cannot hold my peace; because [8]thou hast
heard, O my soul, the sound of the trumpet, the alarm of war.

[1]Or, *if thou wilt put . . . and wilt not wander, and wilt swear . . . then shall the nations, &c.*; or, *then shalt thou swear . . . and the nations &c.* [2]Or, *a wind too strong for this.* [3]See ch. i. 16. [4]Or, *there is a voice of one that declareth &c.* [5]Or, *surely.* [6]Another reading is, *I will wait patiently.* [7]Heb. *the walls of my heart.* [8]Or, as otherwise read, *my soul heareth.*

20 Destruction upon destruction is cried; for the whole land is spoiled:
suddenly are my tents spoiled, *and* my curtains in a moment. 21 How
long shall I see the standard, and hear the sound of the trumpet? 22
For my people is foolish, they know me not; they are sottish children,
and they have none understanding: they are wise to do evil, but to do
good they have no knowledge.

23 I beheld the earth, and, lo, it was [1]waste and void; and the
heavens, and they had no light. 24 I beheld the mountains, and, lo,
they trembled, and all the hills [2]moved to and fro. 25 I beheld, and,
lo, there was no man, and all the birds of the heavens were fled. 26
I beheld, and, lo, [3]the fruitful field was a wilderness, and all the cities
thereof were broken down at the presence of the LORD, *and* before
his fierce anger. 27 For thus saith the LORD, The whole land shall
be a desolation; yet will I not make a full end. 28 For this shall the
earth mourn, and the heavens above be black: because I have spoken
it, I have purposed it, and I have not repented, neither will I turn back
from it. 29 The whole city fleeth for the noise of the horsemen and
bowmen; they go into the thickets, and climb up upon the rocks: every
city is forsaken, and not a man dwelleth therein. 30 And thou, when
thou art spoiled, what wilt thou do? Though thou clothest thyself
with scarlet, though thou deckest thee with ornaments of gold,
though thou [4]enlargest thine eyes with paint, in vain dost thou make
thyself fair; *thy* lovers despise thee, they seek thy life. 31 For I have
heard a voice as of a woman in travail, the anguish as of her that
bringeth forth her first child, the voice of the daughter of Zion, that
gaspeth for breath, that spreadeth her hands, *saying*, Woe is me
now! for my soul fainteth before the murderers.

5: 1 Run ye to and fro through the streets of Jerusalem, and see
now, and know, and seek in the broad places thereof, if ye can find a
man, if there be any that doeth justly, that seeketh [5]truth; and I will
pardon her. 2 And though they say, As the LORD liveth; surely they
swear falsely. 3 O LORD, [6]do not thine eyes look upon [5]truth? thou
hast stricken them, but they were not grieved; thou hast consumed
them, but they have refused to receive [7]correction: they have made
their faces harder than a rock; they have refused to return. 4 Then
I said, Surely these are poor: they are foolish; for they know not the
way of the LORD, nor the judgement of their God: 5 I will get me unto
the great men, and will speak unto them; for they know the way of
the LORD, and the judgement of their God. But these with one
accord have broken the yoke, and burst the bands. 6 Wherefore a
lion out of the forest shall slay them, a wolf of the [8]evenings shall
spoil them, a leopard shall watch over their cities, every one that goeth
out thence shall be torn in pieces: because their transgressions are
many, *and* their backslidings are increased. 7 How can I pardon
thee? thy children have forsaken me, and sworn by them that are no

[1]See Gen. i. 2. [2]Or, *moved lightly*. [3]Or, *Carmel*. [4]Heb. *rendest*. [5]Or, *faithfulness*. [6]Heb. *are not thine eyes upon*. [7]Or, *instruction*. [8]Or, *deserts*.

gods: when I had [1]fed them to the full, they committed adultery, and assembled themselves in troops at the harlots' houses. 8 They were as fed horses [2]in the morning: every one neighed after his neighbour's wife. 9 Shall I not visit for these things? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 Go ye up upon her walls, and destroy; but make not a full end: take away her branches: for they are not the LORD'S. 11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. 12 They have denied the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine: 13 and the prophets shall become wind, and the word is not in them: thus shall it be done unto them. 14 Wherefore thus saith the LORD, the God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. 15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is [3]a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. 16 Their quiver is an open sepulchre, they are all mighty men. 17 And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall [4]beat down thy fenced cities, wherein thou trustest, with the sword. 18 But even in those days, saith the LORD, I will not make a full end with you. 19 And it shall come to pass, when ye shall say, Wherefore hath the LORD our God done all these things unto us? then shalt thou say unto them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

20 Declare ye this in the house of Jacob, and publish it in Judah, saying, 21 Hear now this, O foolish people, and without [5]understanding; which have eyes, and see not; which have ears, and hear not: 22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea, [6]by a perpetual decree, that it cannot pass it? and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it. 23 But this people hath a revolting and a rebellious heart; they are revolted and gone. 24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in its season; that reserveth unto us the appointed weeks of the harvest. 25 Your iniquities have turned away these things, and your sins have withholden good from you. 26 For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, they catch men. 27 As a cage is full of birds, so are their houses full of deceit: therefore they are become

[1]Or, according to another reading, *made them swear.* [2]Or, *roaming at large.* [3]Or, *an enduring nation.* [4]Or, *impoverish.* [5]Heb. *heart.* [6]Or, *an everlasting ordinance, which it cannot pass.*

great, and waxen rich. 28 They are waxen fat, they shine: yea, they overpass in deeds of wickedness: they plead not the cause, the cause of the fatherless, that they should prosper; and the right of the needy do they not judge. 29 Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

30 [1]A wonderful and horrible thing is come to pass in the land; 31 the prophets prophesy falsely, and the priests bear rule [2]by their means; and my people love to have it so: and what will ye do in the end thereof?

6: 1 Flee for safety, ye children of Benjamin, out of the midst of Jerusalem, and blow the trumpet in Tekoa, and raise up a signal on Beth-haccherem; for evil looketh forth from the north, and a great destruction. 2 The comely and delicate one, the daughter of Zion, will I cut off. 3 Shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place. 4 [3]Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day declineth, for the shadows of the evening are stretched out. 5 Arise, and let us go up by night, and let us destroy her palaces. 6 For thus hath the LORD of hosts said, Hew ye down [4]trees, and cast up a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her. 7 As a well [5]casteth forth her waters, so she [5]casteth forth her wickedness: violence and spoil is heard in her; before me continually is sickness and wounds. 8 Be thou instructed, O Jerusalem, lest my soul be alienated from thee; lest I make thee a desolation, a land not inhabited.

9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn again thine hand as a grapegatherer [6]into the baskets. 10 To whom shall I speak and testify, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is become unto them a reproach; they have no delight in it. 11 Therefore I am full of the fury of the LORD; I am weary with holding in: pour it out upon the children in the street, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. 12 And their houses shall be turned unto others, their fields and their wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. 13 For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. 14 They have healed also the [7]hurt of [8]my people lightly, saying, Peace, peace; when there is no peace. 15 [9]Were they ashamed when they had committed abomination? nay, they were not

[1]Or, *astonishment and horror.* [2]Or, *at their hands.* [3]Heb. *sanctify.* [4]Or, as otherwise read, *her trees.* [5]Or, *keepeth fresh.* [6]Or, *upon the shoots.* [7]Or, *breach.* [8]Another reading is, *the daughter of my people*, as in ch. viii. 11, 21. [9]Or, *They shall be put to shame because they have committed abomination: yea, they are not &c.*

at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall [1]be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, We will not walk *therein.* 17 And I set watchmen over you, *saying*, Hearken to the sound of the trumpet; but they said, We will not hearken. 18 Therefore hear, ye nations, and know, O congregation, what is among them. 19 Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words; and as for my law, they have rejected it. 20 To what purpose cometh there to me frankincense from Sheba, and the sweet [2]cane from a far country? your burnt offerings are not acceptable, nor your sacrifices pleasing unto me. 21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people: and the fathers and the sons together shall stumble against them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country; and a great nation shall be stirred up from the uttermost parts of the earth. 23 They lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea, and they ride upon horses; every one set in array, as a man to the battle, against thee, O daughter of Zion. 24 We have heard the fame thereof; our hands wax feeble: anguish hath taken hold of us, *and* pangs as of a woman in travail. 25 Go not forth into the field, nor walk by the way; for *there is* the sword of the enemy, *and* terror on every side. 26 O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation; for the spoiler shall suddenly come upon us. 27 I have made thee a [3]tower *and* a fortress among my people; that thou mayest know and try their way. 28 They are all grievous revolters, going about with slanders; they are brass and iron: they all of them deal corruptly. 29 The bellows [4]blow fiercely; the lead is consumed of the fire: in vain do they go on refining; for the wicked are not plucked away. 30 Refuse silver shall men call them, because the LORD hath rejected them.

11: 1 The word that came to Jeremiah from the LORD, saying, 2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; 3 and say thou unto them, Thus saith the LORD, the God of Israel: Cursed be the man that heareth not the words of this covenant, 4 which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and

[1]Or, *stumble.* [2]Or, *calamus.* [3]Or, *trier.* [4]Or, *are burned.*

I will be your God: 5 that I may establish the oath which I sware unto your fathers, to give them a land flowing with milk and honey, as at this day. Then answered I, and said, Amen, O LORD.

6 And the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. 7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. 8 Yet they obeyed not, nor inclined their ear, but walked every one in the stubbornness of their evil heart: therefore I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. 10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they are gone after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. 11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and they shall cry unto me, but I will not hearken unto them. 12 Then shall the cities of Judah and the inhabitants of Jerusalem go and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their [1]trouble. 13 For according to the number of thy cities are thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to the [2]shameful thing, even altars to burn incense unto Baal. 14 Therefore pray not thou for this people, neither lift up cry nor prayer for them: for I will not hear them in the time that they cry unto me [3]for their [1]trouble.

15 [4]What hath my beloved to do in mine house, seeing she hath wrought lewdness *with* many, and the holy flesh is passed from thee? [5]when thou doest evil, then thou rejoicest. 16 The LORD called thy name, A green olive tree, fair with goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. 17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, because of the evil of the house of Israel and of the house of Judah, which they have wrought for themselves in provoking me to anger by offering incense unto Baal.

18 And the LORD gave me knowledge of it, and I knew it: then thou shewedst me their doings. 19 But I was like a gentle lamb that is led to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the [6]fruit thereof, and let us cut him off from the land of the living, that his name may be no

[1]Heb. *evil*. [2]Heb. *shame*. See ch. iii. 24. [3]Many ancient authorities have, *in the time of*. [4]The text is obscure. The Sept. renders thus: *Why hath the beloved wrought abomination in my house? Shall vows and holy flesh take away from thee thy wickednesses, or shalt thou escape by these?* [5]Or, *when thine evil* cometh. [6]Heb. *bread*.

more remembered. 20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause. 21 Therefore thus saith the LORD concerning the men of Anathoth, that seek thy life, saying, Thou shalt not prophesy in the name of the LORD, that thou die not by our hand: 22 therefore thus saith the LORD of hosts, Behold, I will [1]punish them: the young men shall die by the sword; their sons and their daughters shall die by famine; 23 and there shall be no remnant unto them: for I will bring evil upon the men of Anathoth, [2]even the year of their visitation.

12: 1 Righteous art thou, O LORD, when I plead with thee: yet would I [3]reason the cause with thee: wherefore doth the way of the wicked prosper? wherefore are all they at ease that deal very treacherously? 2 Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. 3 But thou, O LORD, knowest me; thou seest me, and triest mine heart toward thee: pull them out like sheep for the slaughter, and [4]prepare them for the day of slaughter. 4 How long shall the land mourn, and the herbs of the whole country wither? for the wickedness of them that dwell therein, the beasts are consumed, and the birds; because they said, He shall not see our latter end. 5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and though in a land of peace thou art secure, yet how wilt thou do in the [5]pride of Jordan? 6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; even they have cried aloud after thee: believe them not, though they speak [6]fair words unto thee.

7 I have forsaken mine house, I have cast off mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. 8 Mine heritage is become unto me as a lion in the forest: she hath uttered her voice against me; therefore I have hated her. 9 Is mine heritage unto me as a speckled bird of prey? are the birds of prey against her round about? go ye, assemble all the beasts of the field, bring them to devour. 10 Many shepherds have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. 11 They have made it a desolation; it mourneth unto me, being desolate; the whole land is made desolate, because no man layeth it to heart. 12 Spoilers are come upon all the bare heights in the wilderness: for the sword of the LORD devoureth from the one end of the land even to the other end of the land: no flesh hath peace. 13 They have sown wheat, and have reaped thorns; they have put themselves to pain, and profit nothing; and [7]ye shall be ashamed of your fruits, because of the fierce anger of the LORD.

14 Thus saith the LORD against all mine evil neighbours, that

[1]Heb. *visit upon.* [2]Or, *in the year.* [3]Heb. *speak judgements.* [4]Heb. *sanctify.* [5]Or, *swelling.* [6]Heb. *good things.* [7]Or, *be ye ashamed.* Or, *they shall be ashamed.*

touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them up from off their land, and will pluck up the house of Judah from among them. 15 And it shall come to pass, after that I have plucked them up, I will return and have compassion on them; and I will bring them again, every man to his heritage, and every man to his land. 16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, As the LORD liveth; even as they taught my people to swear by Baal; then shall they be built up in the midst of my people. 17 But if they will not hear, then will I pluck up that nation, plucking up and destroying it, saith the LORD.

§118. THE ARREST OF JEREMIAH FOR PREACHING IN THE TEMPLE COURT

JER. 26:1-24.

26: 1 In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from the LORD, saying, 2 Thus saith the LORD: Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; keep not back a word. 3 It may be they will hearken, and turn every man from his evil way; that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. 4 And thou shalt say unto them, Thus saith the LORD: If ye will not hearken to me, to walk in my law, which I have set before you, 5 to hearken to the words of my servants the prophets, whom I send unto you, even rising up early and sending them, but ye have not hearkened; 6 then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth. 7 And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. 8 And it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people laid hold on him, saying, Thou shalt surely die. 9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered unto Jeremiah in the house of the LORD.

10 And when the princes of Judah heard these things, they came up from the king's house unto the house of the LORD; and they sat in the entry of the new gate of the LORD'S *house*. 11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears. 12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard. 13 Therefore now amend your ways and your doings, and

obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you. 14 But as for me, behold, I am in your hand: do with me as is good and right in your eyes. 15 Only know ye for certain that, if ye put me to death, ye shall bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears. 16 Then said the princes and all the people unto the priests and to the prophets: This man is not worthy of death; for he hath spoken to us in the name of the LORD our God. 17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, 18 [1]Micaiah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spake to all the people of Judah, saying, Thus saith the LORD of hosts: [2]Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. 19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and intreat the favour of the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus should we commit great evil against our own souls. 20 And there was also a man that prophesied in the name of the LORD, Uriah the son of Shemaiah of Kirjath-jearim; and he prophesied against this city and against this land according to all the words of Jeremiah: 21 and when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Uriah heard it, he was afraid, and fled, and went into Egypt: 22 and Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and certain men with him, into Egypt: 23 and they fetched forth Uriah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the [3]common people. 24 But the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

§119. THE MESSAGE OF JEREMIAH FOR WHICH HE WAS ARRESTED

JER. 7:1-10:25

7: 1 The word that came to Jeremiah from the LORD, saying, 2 Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. 3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. 4 Trust ye not in lying words, saying, The temple of the LORD, the temple of the LORD, the temple

[1]Another reading is, *Micah*. See Micah i. 1. [2]See Micah iii. 12. [3]Heb. *sons of the people*.

of the LORD, are these. 5 For if ye throughly amend your ways and your doings; if ye throughly execute judgement between a man and his neighbour; 6 if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt: 7 then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore. 8 Behold, ye trust in lying words, that cannot profit. 9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye have not known, 10 and come and stand before me in this house, [1]which is called by my name, and say, We are delivered; that ye may do all these abominations? 11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith the LORD. 12 But go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel. 13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: 14 therefore will I do unto the house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. 15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. 17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? 18 The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. 19 Do they provoke me to anger? saith the LORD; *do they* not *provoke* themselves, to the confusion of their own faces? 20 Therefore thus saith the Lord GOD: Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus saith the LORD of hosts, the God of Israel: Add your burnt offerings unto your sacrifices, and eat ye flesh. 22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: 23 but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people: and walk ye in all the way that I command you, that it may be well with you. 24 But they hearkened not, nor inclined their ear, but walked in *their own* counsels *and* in the stubbornness of their evil heart, and went back-

[1]Heb. *whereupon my name is called.*

ward and not forward. 25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early and sending them: 26 yet they hearkened not unto me, nor inclined their ear, but made their neck stiff: they did worse than their fathers.

27 And thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. 28 And thou shalt say unto them, This is the nation that hath not hearkened to the voice of the LORD their God, nor received [1]instruction: [2]truth is perished, and is cut off from their mouth.

29 Cut off [3]thine hair, *O Jerusalem*, and cast it away, and take up a lamentation on the bare heights; for the LORD hath rejected and forsaken the generation of his wrath. 30 For the children of Judah have done that which is evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to defile it. 31 And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my [4]mind. 32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter: for they shall bury in Topheth, [5]till there be no place *to bury*. 33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. 34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall become a waste.

8: 1 At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: 2 and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. 3 And death shall be chosen rather than life by all the residue that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 Moreover thou shalt say unto them, Thus saith the LORD: Shall men fall, and not rise up again? shall one turn away, and not return? 5 Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. 6 I

[1]Or, *correction*. [2]Or, *faithfulness*. [3]Heb. *thy crown*. [4]Heb. *heart*. [5]Or, *because there shall be no place else*.

hearkened and heard, but they spake not aright: no man repenteth him of his wickedness, saying, What have I done? every one [1]turneth to his course, as a horse that rusheth headlong in the battle. 7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the swallow and the crane observe the time of their coming; but my people know not the [2]ordinance of the LORD. 8 How do ye say, We are wise, and the law of the LORD is with us? But, behold, the false pen of the scribes hath [3]wrought falsely. 9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what manner of wisdom is in them? 10 Therefore will I give their wives unto others, and their fields to them that shall possess them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. 11 [4]And they have healed the hurt of the daughter of my people lightly, saying, Peace, peace; when there is no peace. 12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD. 13 I will utterly consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and [5]*the things that* I have given them shall pass away from them. 14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us [6]be silent there: for the LORD our God hath [7]put us to silence, and given us water of [8]gall to drink, because we have sinned against the LORD. 15 We looked for peace, but no good came; *and* for a time of healing, and behold dismay! 16 The snorting of his horses is heard from Dan: at the sound of the neighing of his strong ones the whole land trembleth; for they are come, and have devoured the land and all that is in it; the city and those that dwell therein. 17 For, behold, I will send serpents, [9]basilisks, among you, which will not be charmed; and they shall bite you, saith the LORD.

18 O that I could comfort myself against sorrow! my heart is faint within me. 19 Behold, the voice of the cry of the daughter of my people [10]from a land that is very far off: Is not the LORD in Zion? is not her King in her? Why have they provoked me to anger with their graven images, and with strange vanities? 20 The harvest is past, the [11]summer is ended, and we are not saved. 21 For the hurt of the daughter of my people am I hurt: I am [12]black; astonishment hath taken hold on me. 22 Is there no balm in Gilead? is there no physician there? why then is not the [13]health of the daughter of my people [14]recovered?

---

[1]Or, *turneth away in his course.* [2]Or, *judgement.* [3]Or, *made* of it *falsehood.* [4]See ch. vi. 14, 15. [5]Or, *I have appointed them those that shall pass over them.* [6]Or, *perish.* [7]Or, *caused us to perish.* [8]See Deut. xxix. 18. [9]Or, *adders.* [10]Or, *because of.* [11]Or, *ingathering of summer fruits.* [12]Or, *mourning.* [13]Or, *healing.* [14]Or, *perfected.* Heb. *gone up.*

9: 1 [a]Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! 2 [b][1]Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. 3 And they bend their tongue *as it were* their bow for falsehood; and they are grown strong in the land, but not for [2]truth: for they proceed from evil to evil, and they knew not me, saith the LORD. 4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will go about with slanders. 5 And they will [3]deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies; they weary themselves to commit iniquity. 6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how *else* should I do, because of the daughter of my people? 8 Their tongue is a deadly arrow; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him. 9 Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the pastures of the wilderness a lamentation, because they are burned up, so that none passeth through; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled, they are gone. 11 And I will make Jerusalem heaps, a dwelling place of jackals; and I will make the cities of Judah a desolation, without inhabitant. 12 Who is the wise man, that may understand this? and *who is* he to whom the mouth of the LORD hath spoken, that he may declare it? wherefore is the land perished and burned up like a wilderness, so that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; 14 but have walked after the stubbornness of their own heart, and after the Baalim, which their fathers taught them: 15 therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, even this people, with wormwood, and give them water of [4]gall to drink. 16 I will scatter them also among the nations, whom neither they nor their fathers have known: and I will send the sword after them, till I have consumed them.

17 Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for the coming women, that they may come: 18 and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids

---

a[Ch. viii. 23 in Heb.] *b*[Ch. ix. 1 in Heb.] [1]Or, *Oh that I were in the wilderness, in &c.* [2]Or, *faithfulness.* [3]Or, *mock.* [4]See ch. viii. 14.

gush out with waters. 19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because [1]they have cast down our dwellings. 20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. 21 For death is come up into our windows, it is entered into our palaces; to cut off the children from without, *and* the young men from the streets. 22 Speak, Thus saith the LORD, The carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them.*

23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 24 but let him that glorieth glory in this, that he understandeth, and knoweth me, that I am the LORD which exercise loving kindness, judgement, and righteousness, in the earth: for in these things I delight, saith the LORD. 25 Behold, the days come, saith the LORD, that I will punish all them which are circumcised in *their* uncircumcision; 26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that have the corners *of their hair* polled, that dwell in the wilderness: for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart.

10: 1 Hear ye the word which the LORD speaketh unto you, O house of Israel: 2 thus saith the LORD, Learn not the way of the nations, and be not dismayed at the signs of heaven; for the nations are dismayed at them. 3 For the [2]customs of the peoples are vanity: for [3]one cutteth a tree out of the forest, the work of the hands of the workman with the axe. 4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. 5 They are like a [4]palm tree, of turned work, and speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither is it in them to do good. 6 There is none like unto thee, O LORD; thou art great, and thy name is great in might. 7 Who would not fear thee, O King of the nations? for [5]to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their royal estate, there is none like unto thee. 8 But they are [6]together brutish and foolish: [7]the instruction of idols, it is but a stock. 9 There is silver beaten into plates which is brought from Tarshish, and gold from [8]Uphaz, the work of the artificer and of the hands of the goldsmith; blue and purple for their clothing; they are all the work of cunning men. 10 But the LORD is [9]the true God; he is the living God, and an everlasting king: at his wrath the earth trembleth, and the nations are not able to abide his indignation.

---

[1]Or, *our dwellings have cast* us *out.* [2]Heb. *statutes.* [3]Or, it is but a *tree which one cutteth.* [4]Or, *pillar in a garden of cucumbers.* See Baruch vi. 70. [5]Or, *it beseemeth thee.* [6]Or, *through one thing.* [7]Or, it is *a doctrine of vanities.* [8]According to some ancient versions, *Ophir.* [9]Or, *God in truth.*

11 [1]Thus shall ye say unto them, The gods that have not made the heavens and the earth, [2]these shall perish from the earth, and from under the heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens: 13 [3]when he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries. 14 Every man [4]is become brutish *and is* without knowledge; every goldsmith is put to shame by his graven image: for his molten image is falsehood, and there is no breath in them. 15 They are vanity, a work of [5]delusion: in the time of their visitation they shall perish. 16 The portion of Jacob is not like these; for he is the former of all things; and Israel is the tribe of his inheritance: the LORD of hosts is his name.

17 Gather up [6]thy wares out of the land, [7]O thou that abidest in the siege. 18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this time, and will distress them, that they may [8]feel *it*. 19 Woe is me for my hurt! my wound is grievous: but I said, Truly this is *my* [9]grief, and I must bear it. 20 My tent is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. 21 For the shepherds are become brutish, and have not inquired of the LORD: therefore they have not [10]prospered, and all their flocks are scattered. 22 The voice of a rumour, behold it cometh, and a great commotion out of the north country, to make the cities of Judah a desolation, a dwelling place of jackals. 23 O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. 24 O LORD, correct me, but with judgement; not in thine anger, lest thou [11]bring me to nothing. 25 [12]Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have devoured Jacob, yea, they have devoured him and consumed him, and have laid waste his [13]habitation.

§120. JEREMIAH AS AN INTERCESSOR

JER. 14:1-15:21

14: 1 The word of the LORD that came to Jeremiah concerning the drought.

2 Judah mourneth, and the gates thereof languish, they sit in black upon the ground; and the cry of Jerusalem is gone up. 3 And their

---

[1]This verse is in Aramaic. [2]Or, *they shall....under these heavens.* [3]Or, *at the sound of his giving an abundance of waters....when he causeth &c.* or, *he causeth &c.* [4]Or, *is too brutish to know.* [5]Or, *mockery.* [6]Or, *thy bundle from the ground.* [7]Or, *O inhabitant* (Heb. *inhabitress*) *of the fortress.* [8]Heb. *find.* [9]Or, *sickness.* [10]Or, *dealt wisely.* [11]Heb. *diminish me.* [12]See Ps. lxxix. 6, 7. [13]Or, *pasture.*

nobles send their [1]little ones [2]to the waters: they come to the pits, and find no water; they return with their vessels empty: they are ashamed and confounded, and cover their heads. 4 Because of the ground which is [3]chapt, for that no rain hath been in the land, the plowmen are ashamed, they cover their heads. 5 Yea, the hind also in the field calveth, and forsaketh *her young*, because there is no grass. 6 And the wild asses stand on the bare heights, they pant for air like [4]jackals; their eyes fail, because there is no herbage.

7 Though our iniquities testify against us, work thou for thy name's sake, O LORD: for our backslidings are many; we have sinned against thee. 8 O thou hope of Israel, the saviour thereof in the time of trouble, why shouldest thou be as a sojourner in the land, and as a wayfaring man that [5]turneth aside to tarry for a night? 9 Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

10 Thus saith the LORD unto this people, Even so have they loved to wander; they have not refrained their feet: therefore the LORD doth not accept them; now will he remember their iniquity, and visit their sins. 11 And the LORD said unto me, Pray not for this people for *their* good. 12 When they fast, I will not hear their cry; and when they offer burnt offering and [6]oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence. 13 Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you [7]assured peace in this place. 14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake I unto them: they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart. 15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed. 16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. 17 And thou shalt say this word unto them, Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous wound. 18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold [8]them that are sick with famine! for both the prophet and the priest [9]go about [10]in the land and have no knowledge.

---

[1]Or, *inferiors*. [2]Or, *for water*. [3]Or, *dismayed*. [4]Or, *the crocodile*. [5]Or, *spreadeth* his tent. [6]Or, *meal offering*. [7]Heb. *peace of truth*. [8]Heb. *the sicknesses of famine*. [9]Or, *traffick*. [10]Or, *into a land that they know not*.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? We looked for peace, but no good came; and for a time of healing, and behold dismay! 20 We [1]acknowledged, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee. 21 Do not [2]abhor *us*, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us. 22 Are there any among the vanities of the heathen that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee; for thou hast [3]made all these things.

15: 1 Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. 2 And it shall come to pass, when they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for captivity, to captivity. 3 And I will appoint over them four [4]kinds, saith the LORD: the sword to slay, and the dogs to [5]tear, and the fowls of the heaven, and the beasts of the earth, to devour and to destroy. 4 And I will cause them to be tossed to and fro among all the kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. 5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall turn aside to ask of thy welfare? 6 Thou hast rejected me, saith the LORD, thou art gone backward: therefore have I stretched out my hand against thee, and destroyed thee; I am weary with repenting. 7 And I have fanned them with a fan in the gates of the land; I have bereaved *them* of children, I have destroyed my people; they have not returned from their ways. 8 Their widows are increased to me above the sand of the seas: I have brought upon them [6]against the mother of the young men a spoiler at noonday: I have caused anguish and terrors to fall upon her suddenly. 9 She that hath borne seven languisheth; she hath given up the ghost; her sun is gone down while it was yet day; she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have not lent on usury, neither have men lent to me on usury; *yet* every one of them doth curse me. 11 The LORD said, Verily [7]I will [8]strengthen thee for good; verily [9]I will cause the enemy to make supplication unto thee in the time of evil and in the time of affliction.

12 [10]Can one break iron, even iron from the north, and brass?
13 Thy substance and thy treasures will I give for a spoil without price,

[1]Or, *know*. [2]Or, *contemn*. [3]Or, *done*. [4]Heb. *families*. [5]Heb. *drag*. [6]Or, *against the mother* and *the young men*. [7]The Vulgate has, *thy remnant shall be for good*. [8]Another reading is, *release*. [9]Or, *I will intercede for thee with the enemy*. [10]Or, *Can iron break iron from &c.*

and that for all thy sins, even in all thy borders. 14 And [1]I will make *them* to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

15 O LORD, thou knowest: remember me, and visit me, and avenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered reproach. 16 Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of mine heart: for I am called by thy name, O LORD God of hosts. 17 I sat not in the assembly of them that make merry, nor rejoiced: I sat alone because of thy hand; for thou hast filled me with indignation. 18 Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou indeed be unto me as a deceitful *brook*, as waters that [2]fail?

19 Therefore thus saith the LORD, If thou return, then will I bring thee again, that thou mayest stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: they shall return unto thee, but thou shalt not return unto them. 20 And I will make thee unto this people a fenced brasen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the LORD. 21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

§121. THE PROPHET REMAINING UNMARRIED

JER. 16:1-13

16: 1 The word of the LORD came also unto me, saying, 2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. 3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land: 4 They shall die [3]of grievous deaths; they shall not be lamented, neither shall they be buried; they shall be as dung upon the face of the ground: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth. 5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament, neither bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and tender mercies. 6 Both great and small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them: 7 neither shall men [4]break *bread* for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. 8 And thou

[1]Or, *I will make thine enemies to pass into &c.* According to some ancient authorities, *I will make thee to serve thine enemies in a land &c.* See ch. xvii. 4. [2]Heb. *are not sure.* [3]Heb. *deaths of sicknesses.* [4]See Is. lviii. 7.

shalt not go into the house of feasting to sit with them, to eat and to drink. 9 For thus saith the LORD of hosts, the God of Israel: Behold, I will cause to cease out of this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. 10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God? 11 then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; 12 and ye have done evil more than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so that ye hearken not unto me: 13 therefore will I cast you forth out of this land into the land that ye have not known, neither ye nor your fathers; and there shall ye serve other gods day and night; [1]for I will show you no favour.

§122 VARIOUS MESSAGES OF WARNING

JER. 16:14-17:27

14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, As the LORD liveth, that brought up the children of Israel out of the land of Egypt; 15 but, As the LORD liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them: and I will bring them again into their land that I gave unto their fathers. 16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. 17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity concealed from mine eyes. 18 And first I will recompense their iniquity and their sin double; [2]because they have polluted my land with the carcases of their detestable things, and have filled mine inheritance with their abominations. 19 O LORD, my strength, and my strong hold, and my refuge in the day of affliction, unto thee shall the nations come from the ends of the earth, and shall say, Our fathers have inherited nought but lies, *even* vanity and things wherein there is no profit. 20 Shall a man make unto himself gods, which yet are no gods? 21 Therefore, behold, I will cause them to know, this once will I cause them to know mine hand and my might; and they shall know that my name is Jehovah.

17: 1 The sin of Judah is written with a pen of iron, *and* with the point of a diamond: it is graven upon the table of their heart, and

[1]Or, *where.* [2]Or, *because they have polluted my land: they have filled mine inheritance with the carcases of their detestable things and their abominations.*

upon the horns of [1]your altars; 2 whilst their children remember their altars and their [2]Asherim by the green trees upon the high hills. 3 O my mountain in the field, I will give thy substance and all thy treasures for a spoil, *and* thy high places, because of sin, throughout all thy borders. 4 And thou, even of thyself, shall discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger which shall burn for ever.

5 Thus saith the LORD: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. 6 For he shall be like [3]the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. 7 Blessed is the man that trusteth in the LORD, and whose [4]hope the LORD is. 8 For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not [5]fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. 9 The heart is deceitful above all things, and it is desperately sick: who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings. 11 As the partridge [6]that gathereth *young* which she hath not brought forth, so is he that getteth riches, and not by right; in the midst of his days [7]they shall leave him, and at his end he shall be a fool.

12 A glorious throne, *set* on high from the beginning, is the place of our sanctuary. 13 O LORD, the hope of Israel, all that forsake thee shall be ashamed; they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. 14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise. 15 Behold, they say unto me, Where is the word of the LORD? let it come now. 16 As for me, I have not hastened from being a shepherd after thee; neither have I desired [8]the woeful day; thou knowest: that which came out of my lips was before thy face. 17 Be not a terror unto me: thou art my refuge in the day of evil. 18 Let them be ashamed that persecute me, but let not me be ashamed; let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and [9]destroy them with double destruction.

19 Thus said the LORD unto me: Go, and stand in the gate of [10]the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; 20 and say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these

---

[1]Another reading is, *their*. [2]See Ex. xxxiv. 13. [3]Or, *a tamarisk*. [4]Heb. *trust*. [5]According to another reading, *see*. [6]Or, *sitteth on* eggs *which she hath not laid*. [7]Or, *he shall leave them*. [8]Some ancient versions read, *the judgement day of man*. [9]Heb. *break them with a double breach*. [10]Or, *the common people*. See ch. xxvi. 23.

gates; 21 thus saith the LORD: Take heed [1]to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; 22 neither carry forth a burden out of your houses on the sabbath day, neither do ye any work: but hallow ye the sabbath day, as I commanded your fathers; 23 but they hearkened not, neither inclined their ear, but made their neck stiff, that they might not hear, and might not receive instruction. 24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but to hallow the sabbath day, to do no work therein; 25 then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall [2]remain for ever. 26 And they shall come from the cities of Judah, and from the places round about Jerusalem, and from the land of Benjamin, and from the lowland, and from the mountains, and from the South, bringing burnt offerings, and sacrifices, and [3]oblations, and frankincense, and bringing *sacrifices of* thanksgiving, unto the house of the LORD. 27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden and enter in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

§123. THE POTTER'S HOUSE VISITED AND THE LESSON

JER. 18:1-23

18: 1 The word which came to Jeremiah from the LORD, saying, 2 Arise, and go down to the potter's house, and there I will cause thee to hear my words. 3 Then I went down to the potter's house, and, behold, he wrought his work on the wheels. 4 And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying, 6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay in the potter's hand, so are ye in mine hand, O house of Israel. 7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; 8 if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. 9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; 10 if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. 11 Now therefore go to, speak to the men of Judah,

[1]Or, *for your life's sake.* [2]Or, *be inhabited.* [3]Or, *meal offerings.*

and to the inhabitants of Jerusalem, saying, Thus saith the LORD: Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and amend your ways and your doings. 12 But they say, There is no hope: for we will walk after our own devices, and we will do every one after the stubbornness of his evil heart.

13 Therefore thus saith the LORD: Ask ye now among the nations, who hath heard such things; the virgin of Israel hath done a very horrible thing. 14 Shall the snow of Lebanon fail from the rock of the field? *or* shall the cold waters [1]that flow down from afar be [2]dried up? 15 For my people hath forgotten me, they have burned incense to vanity; and they have caused them to stumble in their ways, in the ancient paths, to walk in bypaths, in a way not cast up; 16 to make their land an astonishment, and a perpetual hissing; every one that passeth thereby shall be astonished, and shake his head. 17 I will scatter them as with an east wind before the enemy; I will [3]look upon their back, and not their face, in the day of their calamity.

18 Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me. 20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember how I stood before thee to speak good for them, to turn away thy fury from them. 21 Therefore deliver up their children to the famine, and give them over to the power of the sword; and let their wives become childless, and widows; and let their men be slain of death, *and* their young men smitten of the sword in battle. 22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet. 23 Yet, LORD, thou knowest all their counsel against me to slay me; forgive not their iniquity, neither blot out their sin from thy sight: but let them be [4]overthrown before thee; deal thou with them in the time of thine anger.

§124. THE POTTER'S VESSEL AND THE LESSON

JER. 19:1-13

19: 1 Thus saith the LORD, Go; and buy a potter's earthen bottle, and *take* of the elders of the people, and of the elders of the priests; 2 and go forth unto the valley of the son of Hinnom, which is by the entry of [5]the gate Harsith, and proclaim there the words that I shall tell thee: 3 and say, Hear ye the word of the LORD, O

[1]Or, *of strange lands that flow down &c.* [2]Or, *plucked up.* [3]Or, *shew them the back, and not the face.* [4]Heb. *made to stumble.* [5]Or, *the gate of potsherds.*

kings of Judah, and inhabitants of Jerusalem; thus saith the LORD of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. 4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom they knew not, they and their fathers and the kings of Judah; and have filled this place with the blood of innocents; 5 and have built the high places of Baal, to burn their sons in the fire for burnt offerings unto Baal; which I commanded not, nor spake it, neither came it into my [1]mind: 6 therefore, behold, the days come, saith the LORD, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter. 7 And I will [2]make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their life: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. 8 And I will make this city an astonishment, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. 9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and in the straitness, wherewith their enemies, and they that seek their life, shall straiten them. 10 Then shalt thou break the bottle in the sight of the men that go with thee, 11 and shalt say unto them, Thus saith the LORD of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury in Topheth, [3]till there be no place to bury. 12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, even making this city as Topheth: 13 and the houses of Jerusalem, and the houses of the kings of Judah, which are defiled, shall be as the place of Topheth, even all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

§125. JEREMIAH SMITTEN AND IMPRISONED BY PASHHUR

JER. 19:14-20:18

14 Then came Jeremiah from Topheth, whither the LORD had sent him to prophesy; and he stood in the court of the LORD'S house, and said to all the people: 15 Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it; because they have made their neck stiff, that they might not hear my words.

20: 1 Now Pashhur the son of Immer the priest, who was chief officer in the house of the LORD, heard Jeremiah prophesying these

[1]Heb. *heart.* [2]Heb. *empty out.* [3]Or, *because there shall be no place else.*

things. 2 Then Pashhur smote Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, which was in the house of the LORD. 3 And it came to pass on the morrow, that Pashhur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashhur, but [1]Magor-missabib. 4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all my friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon, and shall slay them with the sword. 5 Moreover I will give all the riches of this city, and all the gains thereof, and all the precious things thereof, yea, all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. 6 And thou, Pashhur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied falsely.

7 O LORD, thou hast [2]deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am become a laughing stock all the day, every one mocketh me. 8 For as often as I speak, I cry out; I cry, Violence and spoil: because the word of the LORD is made a reproach unto me, and a derision, all the day. 9 And if I say, I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot *contain*. 10 For I have heard the defaming of many, terror on every side. Denounce, and we will denounce him, *say* all my familiar friends, they that watch for my halting; peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. 11 But the LORD is with me as a mighty one *and* a terrible: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed, because they have not [3]dealt wisely, even with an everlasting dishonour which shall never be forgotten. 12 But, O LORD of hosts, that triest the righteous, that seest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause. 13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the needy from the hand of evil-doers.

14 Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. 15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. 16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear a cry in the morning, and [4]shouting at noontide; 17 because he slew me not from the womb; and so my mother should have been my grave, and her womb

[1]That is, *Terror on every side*. [2]Or, *enticed*. [3]Or, *prospered*. [4]Or, *an alarm*.

always great. 18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

§126. WINE OFFERED BY THE PROPHET TO THE RECHABITES

JER. 35:1-19

35: 1 The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying, 2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. 3 Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites; 4 and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the [1]door: 5 and I set before the sons of the house of the Rechabites bowls full of wine, and cups, and I said unto them, Drink ye wine. 6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever: 7 neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn. 8 And we have obeyed the voice of Jonadab the son of Rechab our father in all that he charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; 9 nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: 10 but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem.

12 Then came the word of the LORD unto Jeremiah, saying, 13 Thus saith the LORD of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. 14 The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed, and unto this day they drink none, for they obey their father's commandment: but I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me. 15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers:

[1]Heb. *threshold*.

but ye have not inclined your ear, nor hearkened unto me. 16 Forasmuch as the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them, but this people hath not hearkened unto me; 17 therefore thus saith the LORD, the God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. 18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you; 19 therefore thus saith the LORD of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

§127. THE ROLL CUT AND BURNED BY JEHOIAKIM

JER. 36:1-32

36: 1 And it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came unto Jeremiah from the LORD, saying, 2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. 3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. 4 Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. 5 And Jeremiah commanded Baruch, saying, I am [1]shut up; I cannot go into the house of the LORD: 6 therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon [2]the fast day: and also thou shalt read them in the ears of all Judah that come out of their cities. 7 It may be [3]they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people. 8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD'S house.

9 Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came from the cities of Judah unto Jerusalem, proclaimed a fast before the LORD. 10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the

[1]Or, *restrained.* [2]Or, *a fast day.* [3]Heb. *their supplication will fall.*

chamber of Gemariah the son of Shaphan the scribe, in the upper court, at the entry of the new gate of the LORD'S house, in the ears of all the people. 11 And when Micaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, 12 he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. 13 Then Micaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. 14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. 15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. 16 Now it came to pass, when they had heard all the words, they turned in fear one toward another, and said unto Baruch, We will surely tell the king of all these words. 17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? 18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. 19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be. 20 And they went in to the king into the court; but they had laid up the roll in the chamber of Elishama the scribe; and they told all the words in the ears of the king. 21 So the king sent Jehudi to fetch the roll: and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. 22 Now the king sat in the winter house in the ninth month: and *there was a fire in* the brasier burning before him. 23 And it came to pass, when Jehudi had read three or four [1]leaves, that *the king* cut it with the penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier. 24 And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. 25 Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. 26 And the king commanded Jerahmeel [2]the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, 28 Take thee again another roll, and write in it all the former words that were in the first roll, which

[1]Or, *columns.* [2]Or, *the son of Hammelech.*

Jehoiakim the king of Judah hath burned. 29 And concerning Jehoiakim king of Judah thou shalt say, Thus saith the LORD: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? 30 Therefore thus saith the LORD concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. 31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not. 32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

§128. THE MESSAGE OF JEREMIAH TO BARUCH

JER. 45:1-5

45: 1 The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, 2 Thus saith the LORD, the God of Israel, [1]unto thee, O Baruch: 3 Thou didst say, Woe is me now! for the LORD hath added sorrow to my pain; [2]I am weary with my groaning, and I find no rest. 4 Thus shalt thou say unto him, Thus saith the LORD: Behold, that which I have built will I break down, and that which I have planted I will pluck up; and this in the whole land. 5 And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

§129. PROPHECIES AGAINST JUDAH AND THE NATIONS

JER. 25:1-38; 46:1-49:39*

§130. THE LINEN GIRDLE AND ITS MESSAGE

JER. 13:1-27

13: 1 Thus said the LORD unto me, Go, and buy thee a linen girdle, and put it upon thy loins, and put it not in water. 2 So I bought a girdle according to the word of the LORD, and put it upon

*For text see Revised Version of the Bible.
[1]Or, *concerning*. [2]See Ps. vi. 6.

my loins. 3 And the word of the LORD came unto me the second time, saying, 4 Take the girdle that thou hast brought, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. 5 So I went, and hid it by Euphrates, as the LORD commanded me. 6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. 7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. 8 Then the word of the LORD came unto me, saying, 9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. 10 This evil people, which refuse to hear my words, which walk in the stubbornness of their heart, and are gone after other gods to serve them, and to worship them, shall even be as this girdle, which is profitable for nothing. 11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear. 12 Therefore, thou shalt speak unto them this word: Thus saith the LORD, the God of Israel, Every [1]bottle shall be filled with wine: and they shall say unto thee, Do we not know that every [1]bottle shall be filled with wine? 13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit [2]upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. 14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have compassion, that I should not destroy them.

15 Hear ye, and give ear; be not proud: for the LORD hath spoken. 16 Give glory to the LORD your God, before [3]he cause darkness, and before your feet stumble upon the [4]dark mountains; and, while ye look for light, he turn it into [5]the shadow of death, and make it gross darkness. 17 But if ye will not hear it, my soul shall weep in secret for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is taken captive. 18 Say thou unto the king and to the queen-mother, [6]Humble yourselves, sit down: for your headtires are come down, even [7]the crown of your glory. 19 The cities of the South are shut up, and there is none to open them: Judah is carried away captive all of it; it is wholly carried away captive.

20 Lift up your eyes, and behold them that came from the north: where is the flock that was given thee, thy beautiful flock? 21 [8]What

[1]Or, *jar.* [2]Heb. *for David upon his throne.* [3]Or, *it grow dark.* [4]Heb. *mountains of twilight.* [5]Or, *deep darkness.* [6]Or, *sit ye down low.* [7]Or, *your beautiful crown.* [8]Or, *What wilt thou say, when he shall visit thee, seeing thou thyself hast instructed them against thee, even* thy *friends to be head* over thee?

wilt thou say, when he shall set *thy* friends over thee as head, seeing thou thyself hast instructed them against thee? shall not sorrows take hold of thee, as of a woman in travail? 22 And if thou say in thine heart, Wherefore are these things come upon me? for the [1]greatness of thine iniquity are thy skirts discovered, and thy heels suffer violence. 23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are [2]accustomed to do evil. 24 Therefore will I scatter them, as the stubble that passeth away, [3]by the wind of the wilderness. 25 This is thy lot, the portion measured unto thee from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood. 26 Therefore will I also discover thy skirts [4]upon thy face, and thy shame shall appear. 27 I have seen thine abominations, even thine adulteries, and thy neighings, the lewdness of thy whoredom, on the hills in the field. Woe unto thee, O Jerusalem! thou wilt not be made clean: how long shall it yet be?

§131. THE KINGS AND THE FALSE PROPHETS ARRAIGNED

JER. 22:1-23:40

22: 1 Thus said the LORD: Go down to the house of the king of Judah, and speak there this word, and say, 2 Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates. 3 Thus saith the LORD: Execute ye judgement and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. 4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting [5]upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. 5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation. 6 For thus saith the LORD [6]concerning the house of the king of Judah: Thou art Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities which are not inhabited. 7 And I will [7]prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire. 8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? 9 Then they shall answer, Because they forsook the covenant of the LORD their God, and worshipped other gods, and served them.

10 Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away; for he shall return no more, nor see his

[1]Or, *multitude.* [2]Heb. *taught.* [3]Or, *unto.* [4]Or, *before.* [5]Heb. *for David upon his throne.* [6]Or, *unto.* [7]Heb. *sanctify.*

native country. 11 For thus saith the LORD touching [1]Shallum the son of Josiah, king of Judah, which reigned instead of Josiah his father, which went forth out of this place: He shall not return thither any more; 12 but in the place whither they have led him captive, there shall he die, and he shall see this land no more.

13 Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbour's service without wages, and giveth him not his hire; 14 that saith, I will build me a wide house and spacious chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion. 15 Shalt thou reign, because thou [2]strivest to excel in cedar? did not thy father eat and drink, and do judgement and justice? then it was well with him. 16 He judged the cause of the poor and needy; then it was well. Was not this to know me? saith the LORD. 17 But thine eyes and thine heart are not but for thy [3]covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. 18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah, king of Judah: They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory! 19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry; and lift up thy voice in Bashan: and cry from Abarim; for all thy lovers are destroyed. 21 I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice. 22 The wind shall [4]feed all thy shepherds, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. 23 O [5]inhabitant of Lebanon, that makest thy nest in the cedars, [6]how greatly to be pitied shalt thou be when pangs come upon thee, the pain as of a woman in travail! 24 As I live, saith the LORD, though [7]Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; 25 and I will give thee into the hand of them that seek thy life, and into the hand of them of whom thou art afraid, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. 26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. 27 But to the land whereunto [8]their soul longeth to return, thither shall they not return. 28 Is this man Coniah a despised broken [9]vessel? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into the land which they know not? 29 O [10]earth, earth, earth, hear the word of the LORD. 30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of

[1]In 2 Kings xxiii. 30, *Jehoahaz*. Compare 1 Chr. iii. 15. [2]Or, *viest with the cedar*. [3]Or, *dishonest gain*. [4]Or, *feed upon*. [5]Heb. *inhabitress*. [6]Some ancient versions have, *how wilt thou groan*. [7]In ch. xxiv. 1, and 1 Chr. iii. 16, *Jeconiah*. In 2 Kings xxiv. 6, 8, *Jehoiachin*. [8]Heb. *they lift up their soul*. [9]Or, *pot*. [10]Or, *land*.

his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

23: 1 Woe unto the shepherds that destroy and scatter the sheep of my pasture! saith the LORD. 2 Therefore thus saith the LORD, the God of Israel, against the shepherds that feed my people: Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the LORD. 3 And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. 4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall any be lacking, saith the LORD.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous [1]Branch, and he will reign as king and [2]deal wisely, and shall execute judgement and justice in the land. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, [3]The LORD is our righteousness. 7 [4]Therefore, behold, the days come, saith the LORD, that they shall no more say, As the LORD liveth, which brought up the children of Israel out of the land of Egypt; 8 but, As the LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land.

9 Concerning the prophets. Mine heart within me is broken, all my bones shake; I am like a drunken man, and like a man whom wine hath overcome; because of the LORD, and because of his holy words. 10 For the land is full of adulterers; for because of [5]swearing the land mourneth; the pastures of the wilderness are dried up; and their course is evil, and their force is not right. 11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD. 12 Wherefore their way shall be unto them as slippery places in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, [6]even the year of their visitation, saith the LORD. 13 And I have seen folly in the prophets of Samaria; they prophesied by Baal, and caused my people Israel to err. 14 In the prophets of Jerusalem also I have seen an horrible thing; they commit adultery, and walk in lies, and they strengthen the hands of evil-doers, that none doth return from his wickedness: they are all of them become unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of [7]gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. 16 Thus saith the LORD of hosts, Hearken not unto the works of the prophets that prophesy

[1]Or, *Shoot.* Or, *Bud.* [2]Or, *prosper.* [3]Or, *The Lord our righteousness.* [4]See ch. xvi. 14, 15. [5]Or, *the curse.* [6]Or, *in the year.* [7]See ch. viii. 14.

unto you; they teach you vanity: they speak a vision of their own heart, and not out of the mouth of the LORD. 17 They say continually unto them [1]that despise me, The LORD hath said, Ye shall have peace; and unto every one that walketh in the stubbornness of his own heart they say, No evil shall come upon you. 18 For who hath stood in the council of the LORD, that he should perceive and hear his word? who hath marked [2]my word, and heard it? 19 Behold, the tempest of the LORD, *even his* fury, is gone forth, yea, a whirling tempest; it shall burst upon the head of the wicked. 20 The anger of the LORD shall not return, until he have [3]executed, and till he have performed the intents of his heart: in the latter days ye shall [4]understand it perfectly. 21 I sent not these prophets, yet they ran: I spake not unto them, yet they prophesied. 22 But if they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings. 23 Am I a God at hand, saith the LORD, and not a God afar off? 24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. 25 I have heard what the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. 26 How long shall this be in the heart of the prophets that prophesy lies; even the prophets of the deceit of their own heart? 27 which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers forgat my name for Baal. 28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the straw to the wheat? saith the LORD. 29 Is not my word like as fire? saith the LORD; and like a hammer that breaketh the rock in pieces? 30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour. 31 Behold, I am against the prophets, saith the LORD, that [5]use their tongues, and say, He saith. 32 Behold, I am against them that prophesy lying dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their vain boasting: yet I sent them not, nor commanded them; neither shall they profit this people at all, saith the LORD. 33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? then shalt thou [6]say unto them, [7]What burden! I will cast you off, saith the LORD. 34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house. 35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken? 36 And the burden of the LORD shall ye mention no more: for every man's own word

[1]According to the Sept., *that despise the word of the Lord, Ye &c.* [2]Another reading is, *his.* [3]Or, *done it.* [4]Or, *consider.* [5]Heb. *take.* [6]Or, *tell them what the burden is.* [7]The Sept. and Vulgate have, *Ye are the burden.*

[1]shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God. 37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken? 38 But if ye say, The burden of the LORD; therefore thus saith the LORD: Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD; 39 therefore, behold, I will [2]utterly forget you, and I will cast you off, and the city that I gave unto you and to your fathers, away from my presence: 40 and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

§132. THE VISION OF THE BASKETS OF FIGS

JER. 24:1-10

24: 1 The LORD shewed me, and, behold, two baskets of figs set before the temple of the LORD; after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon. 2 One basket had very good figs, like the figs that are first ripe: and the other basket had very bad figs, which could not be eaten, they were so bad. 3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad. 4 And the word of the LORD came unto me, saying, 5 Thus saith the LORD, the God of Israel; Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good. 6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. 7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. 8 And as the bad figs, which cannot be eaten, they are so bad; surely thus saith the LORD, So will I give up Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: 9 I will even give them up to be [3]tossed to and fro among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. 10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

---

[1]Or, *is his burden, and ye pervert &c.* [2]Or, according to some ancient authorities, *lift you up.* [3]Or, *a terror unto.*

§133. THE SYMBOLIC YOKES AND BANDS

JER. 27:1-11

27: 1 In the beginning of the reign of [1]Jehoiakim the son of Josiah, king of Judah, came this word unto Jeremiah from the LORD, saying, 2 Thus saith the LORD to me: Make thee bands and [2]bars, and put them upon thy neck; 3 and send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; 4 and give them a charge unto their masters, saying, Thus saith the LORD of hosts, the God of Israel: Thus shall ye say unto your masters; 5 I have made the earth, the man and the beast that are upon the face of the earth, by my great power and by my outstretched arm; and I give it unto whom it seemeth right unto me. 6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field also have I given him to serve him. 7 And all the nations shall serve him, and his son, and his son's son, until the time of his own land come: and then many nations and great kings shall serve themselves of him. 8 And it shall come to pass, that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. 9 But as for you, hearken ye not to your prophets, nor to your diviners, nor to your dreams, nor to your soothsayers, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: 10 for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out and ye should perish. 11 But the nation that shall bring their neck under the yoke of the king of Babylon, and serve him, that *nation* will I let remain in their own land, saith the LORD; and they shall till it, and dwell therein.

§134. JEREMIAH'S CONFLICT WITH FALSE PROPHETS IN JUDEA

JER. 27:12-28:17

12 And I spake to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. 13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken concerning the nation that will not serve the king of Babylon? 14 And hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of

[1]Properly *Zedekiah*, as in some ancient authorities. See vv. 3, 12, 20, ch. xxviii. 1.
[2]See Lev. xxvi. 13.

Babylon: for they prophesy a lie unto you. 15 For I have not sent them, saith the LORD, but they prophesy falsely in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you. 16 Also I spake to the priests and to all this people, saying, Thus saith the LORD: Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD'S house shall now shortly be brought again from Babylon: for they prophesy a lie unto you. 17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city become a desolation? 18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. 19 For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that are left in this city, 20 which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; 21 yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem: 22 They shall be carried to Babylon, and there shall they be, until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

28: 1 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, that Hananiah the son of Azzur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying, 2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. 3 Within two full years will I bring again into this place all the vessels of the LORD'S house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: 4 and I will bring again to this place Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah, that went to Babylon, saith the LORD: for I will break the yoke of the king of Babylon. 5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD, 6 even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD'S house, and all them of the captivity, from Babylon unto this place. 7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people: 8 The prophets that have been before me and before thee of old prophesied against many countries, and against great kingdoms, of war, and of evil, and of pestilence. 9 The prophet which prophesieth of peace, when the word of the prophet shall come

to pass, then shall the prophet be known, [1]that the LORD hath truly sent him. 10 Then Hananiah the prophet took the bar from off the prophet Jeremiah's neck, and brake it. 11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD: Even so will I break the yoke of Nebuchadnezzar king of Babylon within two full years from off the neck of all the nations. And the prophet Jeremiah went his way. 12 Then the word of the LORD came unto Jeremiah, after that Hananiah the prophet had broken the bar from off the neck of the prophet Jeremiah, saying, 13 Go, and tell Hananiah, saying, Thus saith the LORD: Thou hast broken the bars of wood; but thou shalt make in their stead bars of iron. 14 For thus saith the LORD of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also. 15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; the LORD hath not sent thee; but thou makest this people to trust in a lie. 16 Therefore thus saith the LORD, Behold, I will send thee away from off the face of the earth: this year thou shalt die, because thou hast spoken rebellion against the LORD. 17 So Hananiah the prophet died the same year in the seventh month.

§135. JEREMIAH'S CONFLICT WITH FALSE PROPHETS IN BABYLON

JER. 29:1-32

29: 1 Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders of the captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon: 2 (after that Jeconiah the king, and the queen-mother, and the eunuchs, *and* the princes of Judah and Jerusalem, and the craftsmen, and the smiths, were departed from Jerusalem;) 3 by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying, 4 Thus saith the LORD of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon: 5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; 6 take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished. 7 And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the LORD for it: for in the peace thereof

[1]Or, *whom the Lord hath truly sent.*

shall ye have peace. 8 For thus saith the LORD of hosts, the God of Israel: Let not your prophets that be in the midst of you, and your diviners, deceive you, neither hearken ye to your dreams which ye [1]cause to be dreamed. 9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD. 10 For thus saith the LORD, After seventy years be accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. 11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you [2]hope in your latter end. 12 And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. 13 And ye shall seek me, and find me, when ye shall search for me with all your heart. 14 And I will be found of you, saith the LORD, and I will [3]turn again your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again unto the place whence I caused you to be carried away captive. 15 For ye have said, The LORD hath raised us up prophets in Babylon. 16 For thus saith the LORD concerning the king that sitteth upon the throne of David, and concerning all the people that dwell in this city, your brethren that are not gone forth with you into captivity; 17 thus saith the LORD of hosts: Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so bad. 18 And I will pursue after them with the sword, with the famine, and with the pestilence, and will deliver them to be [4]tossed to and fro among all the kingdoms of the earth, to be an execration, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: 19 because they have not hearkened to my words, saith the LORD, wherewith I sent unto them my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD. 20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent away from Jerusalem to Babylon.

21 Thus saith the LORD of hosts, the God of Israel, concerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name: Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; 22 and of them shall be taken up a curse by all the captives of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire: 23 because they have wrought folly in Israel, and have committed adultery with their neighbours' wives, and have spoken words in my name falsely, which I commanded them not; and I am he that knoweth, and am witness, saith the LORD.

24 And [5]concerning Shemaiah the Nehelamite thou shalt speak, saying, 25 Thus speaketh the LORD of hosts, the God of Israel,

[1]Or, *dream.* [2]Heb. *a latter end and hope.* [3]Or, *return to.* [4]Or, *a terror unto.* [5]Or, *unto.*

saying, Because thou hast sent letters in thine own name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, 26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in the stocks and in [1]shackles. 27 Now therefore, why hast thou not rebuked Jeremiah of Anathoth, which maketh himself a prophet to you, 28 forasmuch as he hath sent unto us in Babylon, saying, *The captivity* is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them? 29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet. 30 Then came the word of the LORD unto Jeremiah, saying, 31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite: Because that Shemaiah hath prophesied unto you, and I sent him not, and he hath caused you to trust in a lie; 32 therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among this people, neither shall he behold the good that I will do unto my people, saith the LORD: because he hath spoken rebellion against the LORD.

§136. THE MESSAGE ABOUT BABYLON

JER. 50:1-51:64*

§137. THE BOOK OF CONSOLATION INCLUDING THE ACCOUNT OF THE PURCHASE OF THE FIELD

JER. 30:1-33:26

30: 1 The word that came to Jeremiah from the LORD, saying, 2 Thus speaketh the LORD, the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. 3 For, lo, the days come, saith the LORD, that I will [2]turn again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these are the words that the LORD spake concerning Israel and concerning Judah. 5 For thus saith the LORD: We have heard a voice of trembling, [3]of fear, and not of peace. 6 Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 7 Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. 8 And it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will

[1]Or, *the collar.* [2]Or, *return to.* [3]Or, there is *fear, and no peace.*
*For text see Revised Version of the Bible.

burst thy bands; and strangers shall no more serve themselves of him: 9 but they shall serve the LORD their God, and David their king, whom I will raise up unto them. 10 Therefore fear thou not, O Jacob my servant, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. 11 For I am with thee, saith the LORD, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee with judgement, and will in no wise [1]leave thee unpunished.

12 For thus saith the LORD, Thy hurt is incurable, and thy wound grievous. 13 There is none to plead [2]thy cause, [3]that thou mayest be bound up: thou hast no healing medicines. 14 All thy lovers have forgotten thee; they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one; for the [4]greatness of thine iniquity, because thy sins were increased. 15 Why criest thou [5]for thy hurt? thy pain is incurable: for the [4]greatness of thine iniquity, because thy sins were increased, I have done these things unto thee. 16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. 17 For I will restore [6]health unto thee, and I will heal thee of thy wounds, saith the LORD; because they have called thee an outcast, *saying*, It is Zion, whom no man [7]seeketh after. 18 Thus saith the LORD: Behold, I will [8]turn again the captivity of Jacob's tents, and have compassion on his dwelling places; and the city shall be builded upon her own [9]heap, and the palace shall [10]remain after the manner thereof. 19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. 20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. 21 And their prince shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is he that [11]hath had boldness to approach unto me? saith the LORD. 22 And ye shall be my people, and I will be your God.

23 [12]Behold, the tempest of the LORD, *even his* fury, is gone forth, a [13]sweeping tempest: it shall burst upon the head of the wicked. 24 The fierce anger of the LORD shall not return, until he have executed, and till he have performed the intents of his heart: in the latter days ye shall understand it.

---

[1]Or, *hold thee guiltless.* [2]Or, *thy cause: for* thy *wound thou hast no medicines* nor *plaister.* [3]Heb. *for closing up*, or, *pressing.* [4]Or, *multitude.* [5]Or, *for thy hurt, because thy pain is incurable?* [6]See ch. viii. 22. [7]Or, *careth for.* [8]Or, *return to.* [9]Or, *mound*, Heb. *tel.* [10]Or, *be inhabited.* [11]Heb. *hath been surety for his heart.* [12]See ch. xxiii. 19, 20. [13]Or, *gathering.*

31: 1 At that time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. 2 Thus saith the LORD, The people which were left of the sword [1]found grace in the wilderness; even Israel, [2]when I went to cause him to rest. 3 The LORD appeared [3]of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore [4]with lovingkindness have I drawn thee. 4 Again will I build thee, and thou shalt be built, O virgin of Israel: again shalt thou be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. 5 Again shalt thou plant vineyards upon the mountains of Samaria: the planters shall plant, and shall [5]enjoy *the fruit thereof*. 6 For there shall be a day, that the watchmen upon the hills of Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. 7 For thus saith the LORD, Sing with gladness for Jacob, and shout [6]for the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. 8 Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall they return hither. 9 They shall come with weeping, and with supplications will I lead them: I will [7]cause them to walk by rivers of waters, in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. 11 For the LORD hath ransomed Jacob, and redeemed him from the hand of him that was stronger than he. 12 And they shall come and sing in the height of Zion, and shall flow together unto the goodness of the LORD, to the corn, and to the wine, and to the oil, and to the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. 13 Then shall the virgin rejoice in the dance, and the young men and the old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. 14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 Thus saith the LORD: A voice is heard in Ramah, lamentation, and bitter weeping, Rachael weeping for her children; she refuseth to be comforted for her children, because they are not. 16 Thus saith the LORD. Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. 17 And there is hope for thy latter end, saith the LORD; and *thy* children shall come again to their own border. 18 I have surely heard Ephraim bemoaning himself

[1]Or, *have found....when I go.* [2]Or, *when he went to find him rest.* [3]Or, *from afar.* [4]Or, *have I continued lovingkindness unto thee.* [5]Heb. *profane*, or, *make common.* See Lev. xix. 23-25; Deut. xx. 6; xxviii. 30. [6]Or, *at the head.* [7]Or, *bring them unto.*

thus, Thou hast chastised me, and I was chastised, as a calf unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou art the LORD my God. 19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 20 Is Ephraim my dear son? is he a pleasant child? for as often as I speak against him, I do earnestly remember him still: therefore my bowels [1]are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee guide-posts: set thine heart toward the high way, even the way by which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. 22 How long wilt thou go hither and thither, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall encompass a man.

23 Thus said the LORD of hosts, the God of Israel: Yet again shall they use this speech in the land of Judah and in the cities thereof, when I shall [2]bring again their captivity: The LORD bless thee, O habitation of justice, O mountain of holiness. 24 And Judah and all the cities thereof shall dwell therein together; the husbandmen, and they that go about with flocks. 25 For I have satiated the weary soul, and every sorrowful soul have I replenished. 26 Upon this I awaked, and beheld; and my sleep was sweet unto me. 27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. 28 And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, saith the LORD. 29 In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. 30 But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge.

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; [3]which my covenant they brake, although I was [4]an husband unto them, saith the LORD. 33 But this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: 34 and they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and their sin will I remember no more.

[1]Heb. *sound.* [2]Or, *return to.* [3]Or, *forasmuch as they brake my covenant.* [4]Or, *lord over them.*

35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which [1]stirreth up the sea, that the waves thereof roar; the LORD of hosts is his name: 36 If these ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. 37 Thus saith the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith the LORD. 38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananel unto the gate of the corner. 39 And the measuring line shall yet go out straight onward unto the hill Gareb, and shall turn about unto Goah. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more forever.

32: 1 The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar. 2 Now at that time the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the guard, which was in the king of Judah's house. 3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; 4 and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; 5 and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper?

6 And Jeremiah said, The word of the LORD came unto me, saying, 7 Behold, Hanamel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. 8 So Hanamel mine uncle's son came to me in the court of the guard according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the land of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD. 9 And I bought the field that was in Anathoth of Hanamel mine uncle's son, and weighed him the money, even seventeen shekels of silver. 10 And I subscribed the deed, and sealed it, and called witnesses, and weighed him the money in the balances. 11 So I took the deed of the purchase, both that which was sealed, [2]*according to* the law and custom, and that which was open: 12 and I delivered the deed of the purchase unto Baruch the

[1]Or, *stilleth the sea, when &c.* See Is. li. 15. [2]Or, containing *the terms and conditions.*

son of Neriah, the son of Mahseiah, in the presence of Hanamel mine uncle's *son*, and in the presence of the witnesses that subscribed the deed of the purchase, before all the Jews that sat in the court of the guard. 13 And I charged Baruch before them, saying, 14 Thus saith the LORD of hosts, the God of Israel: Take these deeds, this deed of the purchase, both that which is sealed, and this deed which is open, and put them in an earthen vessel; that they may continue many days. 15 For thus saith the LORD of hosts, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land.

16 Now after I had delivered the deed of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying, 17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and by thy stretched out arm; there is nothing too [1]hard for thee: 18 which shewest mercy unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the LORD of hosts is his name: 19 great in counsel, and mighty in work: whose eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings: 20 which didst set signs and wonders in the land of Egypt, even unto this day, [2]both in Israel and among *other* men, and madest thee a name, as at this day; 21 and didst bring forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; 22 and gavest them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; 23 and they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: 24 behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. 25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and call witnesses; whereas the city is given into the hand of the Chaldeans.

26 Then came the word of the LORD unto Jeremiah, saying, 27 Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD: Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: 29 and the Chaldeans, that fight against this city, shall come and set this city on fire, and burn it, with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me

[1]Or, *wonderful*. [2]Or, *and*.

to anger. 30 For the children of Israel and the children of Judah have only done that which was evil in my sight from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. 31 For this city hath been to me a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face: 32 because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. 33 And they have turned unto me the back, and not the face: and though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. 34 But they set their abominations in the house which is called by my name, to defile it. 35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech; which I commanded them not, neither came it into my [1]mind, that they should do this abomination; to cause Judah to sin.

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It is given into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence: 37 Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: 38 and they shall be my people, and I will be their God: 39 and I will give them one heart and one way, that they may fear me forever; for the good of them, and of their children after them: 40 and I will make an everlasting covenant with them, that I will not turn away [2]from them, to do them good; and I will put my fear in their hearts, that they shall not depart from me. 41 Yea, I will rejoice over them to do them good, and I will plant them in this land [3]assuredly with my whole heart and with my whole soul. 42 For thus saith the LORD: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. 43 And fields shall be bought in this land, whereof ye say, It is desolate, without man or beast; it is given into the hand of the Chaldeans. 44 Men shall buy fields for money, and subscribe the deeds, and seal them, and call witnesses, in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the hill country, and in the cities of the lowland, and in the cities of the South: for I will cause their captivity to return, saith the LORD.

33: 1 Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the guard, saying, 2 Thus saith the LORD that doeth it, the LORD that

[1]Heb. *heart.* [2]Heb. *from after them.* [3]Heb. *in truth.*

formeth it to establish it; the LORD is his name: 3 Call unto me, and I will answer thee, and will shew thee great things, and [1]difficult, which thou knowest not. 4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are broken down *to make a defence* against the mounts, and against the sword: 5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. 6 Behold, I will bring it [2]health and cure, and I will cure them; and I will reveal unto them abundance of peace and truth. 7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. 8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me. 9 And *this city* shall be to me for a name of joy, for a praise and for a glory, before all the nations of the earth, which shall hear all the good that I do unto them, and shall fear and tremble for all the good and for all the peace that I procure unto it. 10 Thus saith the LORD: Yet again there shall be heard in this place, whereof ye say, It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast, 11 the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give thanks to the LORD of hosts, for the LORD is good, for his mercy *endureth* for ever: *and of them* that bring *sacrifices of* thanksgiving into the house of the LORD. For I will cause the captivity of the land to return as at the first, saith the LORD. 12 Thus saith the LORD of hosts: Yet again shall there be in this place, which is waste, without man and without beast, and in all the cities thereof, an habitation of shepherds causing their flocks to lie down. 13 In the cities of the hill country, in the cities of the lowland, and in the cities of the South, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks again pass under the hands of him that telleth them, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. 15 In those days, and at that time, will I cause a [3]Branch of righteousness to grow up unto David; and he shall execute judgement and righteousness in the land. 16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is *the name* whereby she shall be called, [4]The LORD is our righteousness. 17 For thus saith the LORD: [5]David shall never want a man to sit upon the throne of the house of Israel; 18 neither shall

[1]Heb. *fenced in.* [2]Or, *healing.* [3]See ch. xxiii. 5. [4]See ch. xxiii. 6. [5]Heb. *There shall not be cut off from David.*

the priests the Levites want a man before me to offer burnt offerings, and to burn [1]oblations, and to do sacrifice continually. 19 And the word of the LORD came unto Jeremiah, saying, Thus saith the LORD: 20 If ye can break my covenant of the day, and my covenant of the night, so that there should not be day and night in their season; 21 then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. 22 As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me. 23 And the word of the LORD came to Jeremiah, saying, 24 Considerest thou not what this people have spoken, saying, The two families which the LORD did choose, he hath cast them off? thus do they despise my people, that they should be no more a nation before them. 25 Thus saith the LORD: If my covenant of day and night *stand* not, if I have not appointed the ordinances of heaven and earth; 26 then will I also cast away the seed of Jacob, and of David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will [2]cause their captivity to return, and will have mercy on them.

§138. THE LAST DAYS AND THE CAPTURE OF JERUSALEM

JER. 21:1-14; 34:1-39:18; 52:1-34*

§139. JEREMIAH AND THE REMNANT IN JUDEA

JER. 40:1-43:7*

§140. JEREMIAH AND THE REMNANT IN EGYPT

JER. 43:8-44:30*

[1]Or, *meal offerings.* [2]Or, *return to their captivity.*
*For text see Revised Version of the Bible.

Diagram XLV

General view of the Book of Ezekiel

Words suggestive of contents of the first twenty-four chapters are:		About one-third of part second (8 chaps.) relates to foreign nations. The enemies of Israel are to suffer.	Nearly one-third of part second (7 chaps.) relates to the restoration of the *land* and the people.	About one-third of part second (9 chaps.) relates to the restoration of the *temple* (worship) and the people.
1 Throne	13 Untempered mortar			
2 Roll	14 Noah, Daniel and Job			
3 Watchman	15 The vine branch			
4 Tile siege	16 The harlot—An awful chapter			
5 Barber's razor				
6 Mountains of Israel	17 Another great eagle			
7 "The end"	18 Sour grapes			
8 Tammuz	19 A lioness			
9 Inkhorn	20 The Sabbath			
10 Fire	21 Sword song			
11 Caldron	22 Israel dross			
12 "Stuff"	23 Oholah and Oholibah			
	24 Ezekiel's wife a sign	25—32	33—39	40—48

"A diary containing nine orderly entries." Time covered 22 yrs., from 594-572 B.C. See 1:1; 8:1; 20:1; 24:1; 26:1; 29:1; 29:17; 32:1; 40:1

I	II
Before the destruction of Jerusalem	After the destruction of Jerusalem
Announcement of desolation of Country, City and Temple	Announcement of restoration of Country, City and Temple
Jehovah not there	"Jehovah there"

In chap. 11 God is represented as leaving the city; in 43 He returns; in 48 He is represented as remaining. See last expression in book

In chaps. 8-11 prophet in vision in Jerusalem. What he saw in the Temple before destroyed	In chaps. 40-48 prophet in vision in Jerusalem. What he saw in Temple after restored

Notes:

1 "Son of man" occurs about 100 times in Ezekiel
2 "Lord Jehovah" occurs about 200 times in Ezekiel
3 "And they shall know that I am the Lord" occurs about 50 times in Ezekiel
4 Nebuchadnezzar was king of Babylon during the time of Ezekiel
5 The entire book is admitted to be Ezekiel's
6 The book abounds in allegory and figure
7 The Apocalypse should be studied in the light of Ezekiel
8 Ezekiel abounds in detailed and accurate descriptions. He is more of a mathematician than a poet
9 Chief difficulties are: (1) Are the acts real or symbolical? (2) What is the interpretation of Gog and Magog? (3) Are the last nine chapters, allegorical, historical, typical, conditional, literal, spiritual, symbolical or ideal?

Diagram XLVI

A general view of the Book of Daniel

1 The Pulse	2 The Colossus	3 The Furnace	4 The Tree	5 The Feast	6 The Den	7 The Four Beasts	8 The Two Beasts	9 The Prayer	10 The Apocalypse	11 The Antiochus	12 The Resurrection
I						II					
Historical Portion						Prophetic Portion					
Daniel represented as spoken of—in third person						Daniel represented as speaking—in first person					
Principal part written in Chaldean, $\frac{5}{6}$ of the entire book being in Chaldean, 2:4-7:25						Principal part written in Hebrew, $\frac{2}{3}$ of the entire book being in Hebrew, 8:1-12:13					
Interpretation by Daniel of visions of others						Visions of Daniel himself					

Kings mentioned in Daniel are distributed as follows:

Nebuchadnezzar — Belshazzar — Darius — Belshazzar 7:1; 8:1 — Darius 9:1 — Cyrus 10:1

Compare chapters 2 and 7; the one is from the standpoint of a heathen king who gives the external form, the other from the standpoint of a servant of God who gives the spirit

A very prominent teaching of this book is: The kingdoms of the earth are going, and the kingdom of the saints of the Most High is coming, and will last forever. "The dominion of the God of Heaven is an everlasting dominion." 2:20, 21; 4:17, 25, 34, etc. There is much about the reigning of the saints in the New Testament.

DIAGRAM XLVII

Designed to show the sequence of Important Events in the Period of the Return

The Assyrian Period	The Babylonian Period	The Persian Period			
	Nebuchadnezzar and Successors	Cyrus Cambyses Darius	Xerxes	Artaxerxes	
The Kingdom of Israel The Kingdom of Judah 722 B. C.	The Seventy Years of Captivity 606 B. C.——B. C. 536	The temple building undertaken, delayed and finished under Zerubabbel, Haggai, and Zechariah. See Ezra 1-6, Haggai, Zechariah 536 B. C.——B. C. 516 1st Return	Interval of 58 yrs. (516-458) in which comes the story of Esther	Ezra's journey to Jerusalem and his reforms. See Ezra 7-10 458 B. C.–B. C. 444 2d Return	Nehemiah's missionto Jerusalem and his work. See Neh. 1-13 444 B. C.–B. C. 432 3d Return
		536 B. C.——B. C. 432			

Notes:

1 The Books Ezra, Esther and Nehemiah, Haggai, Zechariah and Malachi should be associated together.

2 One might think of Ezra, Esther and Nehemiah thus:
Ezra and the Temple—The Church.
Esther and the People.
Nehemiah and the City—The State.

3 With Ezra, chaps. 4-6, read Haggai and Zechariah.

4 With Esther associate the battles of Marathon (490) and Thermopylæ (480).

5 With the last chapters of Nehemiah read Malachi.

6 The books of the Bible belonging to the Persian period should be read in the following order: Ezra 1-6, Haggai, Zechariah, Esther, Nehemiah, Malachi.

PART IV

TIMES OF RECONSTRUCTION

FROM THE BABYLONIAN CAPTIVITY UNTIL NEHEMIAH

CHAPTER XXII

THE SEVENTY YEARS IN BABYLON

§141. THE CALL AND THE COMMISSION OF EZEKIEL

Ezek. 1:1-3:27*

§142. THE CERTAINTY AND THE NECESSITY OF THE CAPTIVITY OF JUDAH

Ezek. 4:1-24:27*

§143. JUDGMENTS ON THE NATIONS

Ezek. 25:1-32:32*

§144. VISIONS OF RESTORATION OF LAND, PEOPLE, AND TRUE WORSHIP

Ezek. 34:1-48:35*

§145. THE STORY OF DANIEL AND HIS FRIENDS

Dan. 1:1-6:28*

§146. THE VISIONS OF DANIEL

Dan. 7:1-12:13*

§147. SOME PSALMS REFLECTING EXPERIENCES OF THE EXILE

Psalms 44, 74, 79, 80, 102, 137*

---

*For text see Revised Version of the Bible.

CHAPTER XXIII

THE FIRST RETURN AND THE BUILDING OF THE TEMPLE

§148. THE EDICT AND THE AID OF CYRUS

Ezra 1:1-11; 2 Chron. 36:22, 23*

§149. THE RETURNING CLANS

Ezra 2:1-70*

§150. THE BUILDING OF THE TEMPLE UNDERTAKEN AND DELAYED

Ezra 3:1-5:1*

§151. THE MESSAGE OF HAGGAI

Haggai 1:1-2:23*

§152. THE MESSAGE OF ZECHARIAH

Zech. 1:1-14:21*

§153. THE TEMPLE COMPLETED

Ezra 5:2-6:22*

CHAPTER XXIV

QUEEN ESTHER AND THE FEAST OF PURIM

§154. ESTHER MADE QUEEN

Esther 1:1-2:23*

§155. HAMAN'S PROMOTION AND PLOT

Esther 3:1-15*

§156. THE DELIVERANCE OF THE JEWS

Esther 4:1-9:16*

§157. THE FEAST OF PURIM

Esther 9:17-10:3*

---

*For text see Revised Version of the Bible.

CHAPTER XXV

THE SECOND RETURN UNDER EZRA

§158. THE DECREE OF ARTAXERXES AND THE JOURNEY TO JERUSALEM

EZRA 7:1-8:31*

§159. THE GRIEF AND THE PRAYER OF EZRA

EZRA 8:32-9:15*

§160. THE REFORMS OF EZRA

EZRA 10:1-44

CHAPTER XXVI

THE THIRD RETURN UNDER NEHEMIAH

§161. THE OCCASION AND CIRCUMSTANCES OF NEHEMIAH'S JOURNEY TO JERUSALEM

NEH. 1:1-2:8*

§162. THE BUILDING OF THE CITY WALL IN SPITE OF OPPOSITION

NEH. 2:9-6:19*

§163. REFORMS OF EZRA AND NEHEMIAH

NEH. 7:1-8:18*

§164. A PRAISEFUL PRAYER

NEH. 9:1-38*

§165. THE COVENANT AND ITS APPROVERS

NEH. 10:1-12:26*

§166. THE DEDICATION OF THE WALLS

NEH. 12:27-13:3*

*For text see Revised Version of the Bible.

§167. CORRECTION OF ABUSES BY NEHEMIAH

NEH. 13:4-31*

§168. THE MESSAGE OF MALACHI

MAL. 1:1-4:6*

§169. SOME PSALMS OF THE RESTORATION PERIOD

PSALMS 85, 97, 105, 106, 118, 119, 126, 135, 136, 146-150*

*For text see Revised Version of the Bible.

Studies in Old Testament Characters

LIBRARY OF PRINCETON
SEP 20 1912
THEOLOGICAL SEMINARY

STUDIES IN OLD TESTAMENT CHARACTERS

BY

WILBERT WEBSTER WHITE, PH. D.

BASED ON

OLD TESTAMENT RECORDS, POEMS AND ADDRESSES

BY

WILBERT WEBSTER WHITE, PH. D.

LONDON

MARSHALL BROTHERS

Studies in Old Testament Characters

STUDY 1.	Abraham, the Friend of God	§ 1 to § 2	inclusive
STUDY 2.	Abraham, the Friend of God	§ 2	
STUDY 3.	The Sons of Abraham to the Third Generation	§ 3 to § 7	inclusive
STUDY 4.	The Sons of Abraham to the Fourth Generation	§ 8 to § 14	"
STUDY 5.	Moses, the Man of God	§ 15 to § 18	"
STUDY 6.	Moses, the Man of God	§ 18	
STUDY 7.	Moses, the Man of God	§ 19 to § 21	inclusive
STUDY 8.	Joshua and the Judges	§ 22 to § 28	"
STUDY 9.	Samuel, the Judge and Prophet	§ 29 to § 35	"
STUDY 10.	Saul, the Rejected of the Lord	§ 36 to § 41	"
STUDY 11.	David, the Man after God's Own Heart	§ 38 to § 43	"
STUDY 12.	David, the Man after God's Own Heart	§ 44 to § 54	"
STUDY 13.	David, the Man after God's Own Heart	§ 55 to § 63	"
STUDY 14.	David, the Man after God's Own Heart	§ 64 to § 71	"
STUDY 15.	Solomon, the Son of David	§ 72 to § 77	"
STUDY 16.	Kings and Prophets of Pre-Assyrian Times	§ 78 to § 84	"
STUDY 17.	Kings and Prophets of Early Assyrian Times	§ 85 to § 91	"
STUDY 18.	Kings and Prophets of Early Assyrian Times	§ 92 to § 99	"
STUDY 19.	Kings and Prophets of Early Assyrian Times	§100 to §101	"
STUDY 20.	Kings and Prophets of Middle Assyrian Times	§102 to §106	"
STUDY 21.	Kings and Prophets of Middle Assyrian Times	§107 to §108	"
STUDY 22.	Kings and Prophets of Late Assyrian Times, with Review	§108 to §114	"
STUDY 23.	Jeremiah the Prophet and his Contemporaries	§115 to §117	"
STUDY 24.	Jeremiah the Prophet and his Contemporaries	§118 to §128	"
STUDY 25.	Jeremiah the Prophet and his Contemporaries	§129 to §136	"
STUDY 26.	Jeremiah the Prophet and his Contemporaries	§137 to §140	"
STUDY 27.	Among the Captives in Babylon	§141 to §142	"
STUDY 28.	Among the Captives in Babylon	§142 to §147	"
STUDY 29.	Leaders of the Reconstruction Period	§148 to §160	"
STUDY 30.	Leaders of the Reconstruction Period	§161 to §169	"

Studies in Old Testament Characters

GENERAL SUGGESTIONS

Read over these suggestions at the beginning of each week.

Scripture supplies no shortcuts for the intellect. Expect to apply the mind with as much vigor in this study as in any other.

Follow the order of the day's work. Do not first read over the directions. Do not read even the second part of the first direction before doing the first part.

Do exactly as directed. If the direction is: *Glance* over the section, do not *read* it.

Work with regularity. Do the work of each day in its day.

Employ a portion of the best of the day. Let it be if possible the first part of the day.

Study the material itself. Do not let the mind wander.

Hurry never, but do not waste time. Be expeditious.

Be always thoughtful.

Be always applying to your life when there is material applicable. Do not force applications.

Do not strain the material for thought. Let it yield what is there and be content.

Do not be sidetracked. Keep to the work in hand. Note additional lines of thought and investigation which suggest themselves, but work them out at another time.

Develop the historical imagination, but be careful that it be true to history.

Be on your guard against estimating the characters of ancient times by present day standards. Take sufficiently into account the political, religious and social conditions of the times.

Record thoughts, impressions, questions and difficulties. Do not insist that all questions be answered and all difficulties be removed at once. Study and wait.

Use the maps and diagrams freely.

Do not pass by marginal references and footnotes.

Be on special guard not to derive answers to questions propounded in the Studies from some other source than the text. As a rule answers will be found in the text.

Be patient and persistent. Results will come if you work and wait.

Emphasize prayer. Howsoever brief the time of study may be, at the beginning of it, definitely lift the heart to God for help and direction.

Make rigid application of the personal thought to the life. Form the habit of recalling often during the day points from the lesson of the morning.

THE AIM AND THE SCOPE OF STUDIES IN OLD TESTAMENT CHARACTERS

While the purpose in "Studies in Old Testament Characters" has been to present for the student a course primarily devotional and practical, it may be that the scope of the Studies, which is larger than anything merely biographical, is not sufficiently indicated by the title.

Not only is the attempt made to interpret each character studied in the light of the immediate historic situation, and to derive valuable personal instruction from utterances, acts and manifest motives, but the relation of each character to a greater national and world movement is to some extent considered. This requires a study of the movement itself. It is sought to know how each age, with its accumulation from the past, grew out of the past and beyond itself and moulded its characters, and how in turn each character moulded his own age and influenced the future.

Characters are personifications of times and products and potentialities. Into the proper study of Old Testament Characters, Old Testament History, Psalm and Prophecy must enter.

Moreover, it should be noted that this course is restricted in its reach by its avowed aim. It must not do critical or much exhaustive work. It takes for granted that there is in the curriculum a certain amount of literary and critical Bible Study. This course is the third of a cycle which is designed to supplement rather than to supersede college class-room work.

Studies in Old Testament Characters

STUDY 1: ABRAHAM, THE FRIEND OF GOD

1st Day: Preliminary Survey

"Biography is the only true history."—*Carlyle.*

The embodiment of ideal character is in Jesus Christ. As these are to be Studies in character, for the purpose of character-building, let the Perfect Model be kept constantly before the mind. This is the more necessary because, since we are to study the records of human lives, we shall often discover imperfections. As an old painter kept before him perfect gems of different colors that by frequent glances he might keep his eye perfectly toned while he wrought, so should the student view every life which he examines in the light of Him who always did those things which pleased the Father.

The necessity of right living on the part of the student in order to be able to discern character cannot be overlooked. Ponder well the meaning of the words of Jesus: "If thine eye be single thy whole body shall be full of light."

The student should reflect as he proceeds, upon the faithfulness with which the record relates the evil that men did as well as the good. The reliability of the record should be judged in the light of this. You have been taught, probably, that the Bible is true because it is of divine origin. If it is truly of divine origin it is true to human nature. God cannot deny Himself, and He has made man. As you study the records ask yourself: Is this true to what I know of man? Would one under such circumstances so act? Apply the psychological test to this Old Testament material.

Write out a list of eight traits of character suggested by the life of Christ. Opposite each of these write the name of some person who in some real measure is an illustration of that particular trait.

Write out a list of eight condemnable traits of character, and proceed as directed in second part of last paragraph.

Read the first Psalm for a description of ideal character. Get the two contrasted scenes there described, vividly before the mind.

Personal Thoughts: Which more nearly describes me, the fruit-bearing tree or the wind-driven chaff? Opposite what good traits of character could I conscientiously place my name? Opposite what condemnable traits would I be compelled to place it?

Studies in Old Testament Characters

STUDY 1: ABRAHAM, THE FRIEND OF GOD

2d Day: Preliminary Survey

"Whoever reads these writings, wherein he is equally convinced, let him go on with me; wherein he equally hesitates, let him investigate with me; wherein he finds himself in error, let him return to me; wherein he finds me in error, let him call me back to him. So let us go on together in the way of charity, pressing on toward Him of Whom it is said, Seek ye his face evermore."—*Augustine.*

Today get before the mind a general view of the scope of these Studies and the method to be pursued. First read the "General Suggestions" on page 3 slowly and thoughtfully.

Glance over the Titles of the Studies, page 2.

Glance at the Table of Contents (Page ix) of Old Testament Records, Poems and Addresses, the book upon which these Studies are based.

Commit to memory the four *Principal Divisions of the Old Testament History of Abraham and his Posterity*, given on page xi of Old Testament Records, Poems and Addresses.

Glance rapidly through the Analytical Outline as given on pages xiii to xxiii of Old Testament Records, Poems and Addresses.

Briefly examine Diagrams I, II, and III, found on pages xxiv-xxvi of Old Testament Records, Poems and Addresses.

Recall the picture of ideal character given in the first Psalm. Read the fifteenth Psalm, which by one has been appropriately called "The Gentleman's Psalm." Read also Matthew 5:1-12; 2 Peter 1:5-9; Galatians 5:22-26.

Personal Thought: Have I real acquaintance with the Holy Spirit by whom alone my hands may be made clean and my heart pure? By whom alone my life may be made to abound in the fruit described in these passages of scripture?

Studies in Old Testament Characters

STUDY 1: ABRAHAM, THE FRIEND OF GOD

3d Day: Preliminary Survey

"Let the whole soul be fed by the study of the whole Bible, that so there may be no irregularity or inequality in the growth of its parts and powers."—*H. Bonar.*

Today seek to get a general view of the contents, arrangement and purpose of the book of Genesis.

Read the first and the last verses of Genesis.

Note that the account of the creation of all things is confined to one verse; that the account of the preparation of the earth for man is limited to one chapter; that the account of God's dealing with the fallen race as a whole under Adam and a second time under Noah, ends with the eleventh chapter; and that the record of God's dealing with a single individual (Abraham) and his descendants occupies the remainder of Genesis, and of the whole of the Old Testament.

Note that in both the instances of God's dealing with the race as a whole (*i. e.*, from Adam until Noah and from Noah until Abraham), man failed to respond to God's efforts to reclaim him from sin. Consider the change of policy (but not of purpose) on God's part in dealing with man when and after He called Abraham. Glance at Diagrams II, and III.

Glance at Diagram IV, page xxvii of Old Testament Records, Poems and Addresses. Read all the statements connected therewith.

Examine Diagram V, in the following order: (1) Read over the chapter titles found in the spaces 1-50, thus refreshing the mind as to the contents of Genesis; (2) Note the general division of the material by the heavy line between 11 and 12 and drop the eye down to the outline under B; (3) Rapidly turn through the book following the suggestions under D about the arrangement of the material. Note especially the narrowing down process; (4) Glance over E-I, but do not look up references.

State in your own words briefly what you conceive to have been the purpose of the author in producing Genesis.

Personal Thought: Do I leave today's work satisfied with my past attainments in Bible study? Am I determined by God's help to secure a more thorough and comprehensive grasp of the Word of Life, and to allow it to have larger sway over me?

Studies in Old Testament Characters

STUDY 1: ABRAHAM, THE FRIEND OF GOD

4th Day: § 1. The Migration of the Terachites
§ 2. The History of Abraham

"He knoweth the way that I take"—
"That thy way may be known upon earth,
Thy saving health among all nations."

Rapidly read § 1. For a statement of the religion of Abraham's ancestors, read Joshua 24:2 [cf. Deane's Abraham: His Life and Times, Chapter I, in *Men of the Bible* Series.*]

With v. 31 compare Acts 7:2-4. For confirmation of Stephen's statement read § 2, 15:7, and Nehemiah 9:7 [cf. Deane's Abraham: His Life and Times, Chapter II.]

Read Hebrews 11:8. How harmonize this with the words "to go into the land of Canaan" in § 1, v. 31? If you do not at once think of an explanation, proceed to the next suggestion.

Read § 2, 12:1-3. Is there any indication here that the writer of the account introduced into § 1, v. 31, his own knowledge of the destination of Abraham, and that Abraham really did not know where he was going when he left home? Cf. § 2, 12:7.

Dwell upon the greatness of the promise which was given to Abraham when he was called to make a great sacrifice. Does God always give more than He takes if we will receive?

What indications does § 2, 12:1-3 give that God was choosing Abraham with a world-wide and beneficent purpose in view? Are we to think of the Jewish Nation as chosen to favoritism or to service? Glance at Diagram II. Note the relation of, and dwell for a moment upon the words, "Be thou a blessing." How fully have the words of vv. 2 and 3 been already verified?

Personal Thought: "There is no man that hath left house, or wife, or brethren, or parents, or children, for the Kingdom of God's sake, who shall not receive manifold more" (Luke 18:29, 30). Do I believe this?

*The student is not expected during the time of daily study to look up references to historical sidelights, nor is it necessary that he do so at all. It is recommended, however, that then he make a note of the same, and that later in the day, or as soon as possible, when the book is accessible, the portions be read.

Studies in Old Testament Characters

STUDY 1: ABRAHAM, THE FRIEND OF GOD

5th Day: § 2. The History of Abraham

" 'To know the Lord.' That is a bold aim for my finite soul, and yet it will be satisfied with nothing less. It is not by searching thou canst find out God—it is by following Him."—*Matheson.*

Read § 2, 12:4-9. Three times in Scripture Abraham is called the friend of God. Decide for yourself to what extent this section furnishes an explanation and justification of this unique title. Now read the passages and note what light they throw upon the question. They are: (1) 2 Chronicles 20:7; (2) Isaiah 41:8; (3) James 2:23.

What test of friendship to himself did our Lord name as recorded in John 15:14? Does this fit the case of Abraham? What evidence does this section give that God reciprocated Abraham's friendship? Which of the two took the initiative? What did each do to prove friendship for the other?

Note that God is represented as having already spoken to Abraham on three different occasions: (1) Before he left Ur (see Fourth Day); (2) While he was at Haran (§ 2, 12:1-4); and (3) After he reached Canaan (§ 2, 12:7). Is any progression in revelation observable?

Personal Thought: Do I merit the title, Friend of God? If not, have I any right to count upon God as my friend? If I know whom I follow, does it matter if I do not know whither I am going?

Studies in Old Testament Characters

STUDY 1: ABRAHAM, THE FRIEND OF GOD

6th Day: § 2. The History of Abraham

"The heights by great men reached and kept,
Were not attained by sudden flight."

Thoughtfully read § 2, 12:10-13:4. How was finding "the Canaanite in the land" (§ 2, 12:6) followed by a sore famine, calculated to act upon Abraham's faith in God's word? Put yourself in Abraham's place, with all his substance and household, and think how you would feel. Notwithstanding all this, do you think Abraham was justified in going to Egypt?

Consider this severe test of Abraham and his action in Egypt, in the light of what you know of his early training and the sentiment of the times in which he lived.

Read Psalm 105:13-15, and consider how true God was to Abraham in this instance, even when Abraham proved faithless.

Read § 2, 13:5-13. What three commendable traits of character appear in Abraham in his dealing with Lot? Which two of the beatitudes are suggested by Abraham's action here? What unworthy traits of character appear in Lot in this transaction?

Read § 2, 13:14-18. Is there any significance in the words, "After that Lot had separated from him"? Note, "Lot lifted up his eyes" (v. 10), after which God directs Abraham in the words, "Lift up now thine eyes" (v. 14). Lot had his choice for himself after which Abraham was given God's choice for him. What indication is here given that Abraham appreciated God's message to him at this time?

Personal Thought: Am I making choice for myself looking upon outward appearances as Lot did, or am I like Abraham allowing God to direct my life, and to choose for me?

Studies in Old Testament Characters

STUDY 1: ABRAHAM, THE FRIEND OF GOD

7th Day: § 2. The History of Abraham

"One idea held by very earnest people, embodied in very faithful and devoted lives, is the strangeness of religion to the life of man, as if some morning something dropped out of the sky that had no place on our earth before, as if there came the summons to man to be something entirely different from what the conditions of his nature prophesied and intended that he should be. The other idea is that religion comes by the revelation of God from the heavens, but comes up under the influence of God out of the human life of man; that man does not become something else than man when he becomes the servant of Jesus Christ, but then for the first time becomes man in his true development; that religion is not something fastened on the outside of life, but is the awakening of the truth inside of his life; that the kingdom of God is but the true fulfilment of human life and society."—*Phillips Brooks.*

Rapidly read § 2, 14:1-24. Locate Sodom, Mamre, Dan and Damascus, in order to have a general idea of the movements referred to. The movement of the invaders was from the northeast. [On the fourteenth chapter of Genesis, cf. Hommel, The Ancient Hebrew Tradition as illustrated by the Monuments, chap. v., and Tomkins, Abraham and His Age, chap. xiii.]

Try to secure a vivid conception of Abraham's surroundings and character by considering: (1) His relation to his neighbors, vv. 13,24; (2) His household equipment, v. 14; (3) His readiness for the emergency, v. 14; (4) His promptness in action, v. 14; (5) His method of attack, v. 15; (6) His pledge before meeting the king of Sodom, v. 22; (7) His recognition by God in the presence and blessing of Melchizedek, vv. 18, 19; (8) His recognition of God in giving a tenth, v. 20; (9) His dependence upon God, v. 22; (10) His independence of man, v. 23; (11) His idea of God, v. 22; (12) His disinterestedness in helping others in need; (13) His treatment of his associates, v. 24.

In the light of the persons here mentioned, and the relation of Abraham to them, consider his influence already in Canaan as a worshiper of the true God.

Personal Thought: Am I free from mercenary and selfish ambition? What reputation is it likely my manner of dealing with my fellowmen has given me?

Studies in Old Testament Characters

STUDY 2: ABRAHAM, THE FRIEND OF GOD

1st Day: § 2. The History of Abraham

"Prayer is the breath of God in man,
Returning whence it came."

Read thoughtfully § 2, 15:1. Consider what the author had in mind when he wrote, "After these things." Would Abraham naturally be tempted to think of the possible return of the kings from the North to avenge his action? With this in mind and remembering that Abraham refused to receive even a thread as reward for his service, read the verse again and reflect on the suitableness of this message from God to him.

Rapidly read 15:2-21, noting the division of the material by Abraham's two questions, vv. 2 and 8.

Are we to think of Abraham as presumptuous or humble here in his address to and requests of God? Does the second request (v. 8) indicate unbelief? Which does Abraham here resemble, Zecharias or Mary of Luke, chapter 1?

Analyze carefully the communication from God to Abraham found here (vv. 4, 13-16, 18-20), writing out each particular. This is the fifth recorded instance of revelation from God to Abraham. (See list of first three in Study 1, Fifth Day, under 3.) Add the fourth found in § 2, 13:14-17, and compare its content with your analysis of the fifth. Is progressive revelation discernible?

Consider whether the circumstances attending this communication would tend deeply to impress Abraham's mind. [For interesting sidelight on *passing between the parts*, see Deane's Abraham: His Life and Times, chapter viii, p. 80.]

Note what God is there represented (1) as claiming for Himself, and (2) as doing for and saying to His friend, and reflect on the significance of the words, "I am the God of Abraham."

Personal Thought: Abraham had definite and impressive dealings with God. Have I had any real evidence that God is, and that He is the rewarder of them that diligently seek him?

Studies in Old Testament Characters

STUDY 2: ABRAHAM, THE FRIEND OF GOD

2d Day: § 2. The History of Abraham

The question, "Is it pleasing to God?" was Judson's means of deciding action.

Read rapidly § 2, 16:1-16. Consider whether the account is true to nature in depicting character (1) In Hagar, a servile spirit when suddenly elevated to favor; (2) in Sarah when in a jealous rage; and (3) in Abraham in the light of what you already know of him.

What mitigating circumstances may fairly be considered in thinking of Abraham's action? May the following be admitted? (1) The absence of specific promise to Sarah; (2) the suggestion coming from Sarah; (3) the views of the times about marriage. [See Deane's Abraham: His Life and Times, chapter ix, p. 90.]

Read 16:3, 16; continue reading rapidly 17:1-27. This is the sixth recorded Theophany in Abraham's life. Note the interval of ten years after reaching Canaan, and the second interval of thirteen years after the birth of Ishmael. Is there any hint at reproof in 17:1? Was the character of God as here revealed adapted to Abraham's need?

Rapidly think through the material, aided by the following outline: (1) the Content of the Covenant, vv. 10, 12, 13; (2) the Continuance of the Covenant, v. 7; (3) the Token of the Covenant, v. 11; (4) the Promise in connection with the Covenant, vv. 6, 7, 8.

Personal Thought: Is the message: "*I am God Almighty*," a comfort to me? Has God ever brought me to the place where the thing wrought has been beyond a doubt divine?

Studies in Old Testament Characters

STUDY 2: ABRAHAM, THE FRIEND OF GOD

3rd Day: § 2. The History of Abraham

Of the Bible Prof. Phelps has said: "This volume has never yet numbered among its religious believers a fourth part of the human race, yet it has swayed a greater amount of mind than any other volume the world has ever known. It has the singular faculty of attracting to itself the thinkers of the world, either as friends or foes, always and everywhere."

Read § 2, 18:1-15. Allow the description due influence in bringing this picture of Oriental life vividly before you. Note the simplicity of Abraham's life, his hospitality, his civility, his humility.

This Section records the first communication by God to Sarah concerning Isaac. Does the account give evidence that Sarah was less developed in faith than her husband? v. 13.

Read Heb. 11:11. Does this passage describe the faith which came from the hearing here described? How was Sarah's disposition to doubt removed? Does returning the mind to God tend to dispel doubt?

Is there any indication here that Abraham had not told Sarah of the promise to him recorded in § 2, 17:15, 16? Can you think of any reason for his not having done so?

Does the account give evidence of supernatural knowledge on the part of the visiting speaker?

Read 18:16-33, and 19:28, 29. "The whole passage is singularly felicitous and beautiful in conception and expression."

What reasons are given why Abraham should know of God's purpose concerning Sodom? vv. 17-19. What further reason does the sequel show? 19:29.

What does the record show Abraham's estimate of himself to have been? What his estimate of God? Reflect upon "the God of Abraham" as here set forth. Continue the reflection after reading John 15:15, 16.

Personal Thought: "The secret of the Lord is with them that fear Him, and He will show them His covenant. Am I living such a life as to justify God in revealing Himself in any special manner to me?

Studies in Old Testament Characters

STUDY 2: ABRAHAM, THE FRIEND OF GOD

4th Day: § 2. The History of Abraham

"Man has too many enemies than that he can afford to be his own foe."—*Emerson.*

Read rapidly § 2, 20:1-18, and as you do so, be careful to allow sufficiently for the times in which Abraham lived. As one studies the Old Testament, the words of Paul should be often recalled: "The times of ignorance God overlooked, but now"..... (Acts 17:30).

Note the prominence of prayer as an appointed means to an end in this account, vv. 2, 17. There is no vindication here by God of Abraham's deception of Abimelech. How can you make this appear?

Read § 2, 21:1-8, noting the brevity and the delicacy of the record. Note, "as the Lord commanded him," v. 4.

Read § 2, 21:9-21. Consider the trouble which came into Abraham's life on account of his violation of the law of marriage. Glance at the application of the account of Sarah and Hagar and their sons made by Paul in Galatians, fourth and fifth chapters.

Read § 2, 21:22-34. Consider Abraham's position among his neighbors in Canaan. What characteristics of Abraham appear in this story? What may one learn from today's chapters of God's considerateness of man's weakness?

Personal Thought: Is God with me in all that I do? Do my associates and neighbors acknowledge it? Is it not my privilege to have God not only with but in me? "He abideth with and shall be in you."

Studies in Old Testament Characters

STUDY 2: ABRAHAM, THE FRIEND OF GOD

5th Day: § 2. The History of Abraham

Florence Nightingale once gave the secret of her success in the words: "I have never refused God anything."

Read § 2, 22:1,2. Dwell upon what may be legitimately included in the expression, "After these things" (v. 1). Trace here very rapidly Abraham's development by trial, noting the following: (1) the command to leave home; (2) the character of the land to which he went; (3) the character of the inhabitants of that land; (4) the famine; (5) the delay in the birth of the heir.

Consider plausible objections to obedience to this command. Would a shock to Abraham's moral sense be one of these? [cf. Deane's Abraham: His Life and Times, chapter XII, pp. 138, 139.] How were all objections put aside? Read Hebrews 11:17-19. Note with special care v. 17.

With the words, "Accounting God able to raise up, even from the dead" in mind, read § 2, 22:3-19, and decide whether the record here given justifies the conclusion that Abraham expected to kill his son and to see him restored to life.

Read John 8:56. Did our Lord here refer to a single experience of Abraham, or to the whole of his growing appreciation of the fulness of the promises.

Is there anything in this communication to indicate that this was the climax of God's testing of Abraham, and of God's revelation to him? Is there any relation between God's testing of man and God's messages to man? Read Hebrew 6:13-20. On this last occasion on Moriah only was the oath introduced.

Personal Thought: "Because thou hast not withheld . . . . because thou hast obeyed my voice." How does my life stand that test?

Studies in Old Testament Characters

STUDY 2: ABRAHAM, THE FRIEND OF GOD

6th Day: § 2. The History of Abraham

"Our Bible is a book of *lives*. It is a book of men praying, rather than a book of prayer; of men believing, rather than a book of beliefs; of men sinning and repenting and righting themselves, rather than a book of ethics."

Glance at § 2, 22:20-24, noting reference to report to Abraham, and mention of Rebekah.

Read rapidly § 2, 23:1-20, for the picture of Oriental life which it gives, and for the impression which the personality of Abraham seems to have made upon his neighbors.

Reflect upon the confession and request of v. 4. By whom made? Where? After what? Read Heb. 11:9, 10, 13-16.

Rapidly read § 2, 24:1-67, noting repetition of the account by the servant in vv. 34-49. "A beautiful trait in this charming picture of Oriental life and manners, is the variety of form and expression in relating the same occurrences; first as given by the narrator himself to the reader, and then as repeated by him in the mouth of the servant to his little company of interested listeners. The artless variation of the same story delights the reader."

What evidence of faith and far-sightedness in Abraham does this account furnish? Read § 2, 25:1-10, and answer the same question about it.

Personal Thought: While this narrative of Abraham's life represents him as allowing what I condemn, how many things are condemned in me by what Abraham did not allow? Moreover, what of the difference in time and opportunity which is to enter into the judgment?

Studies in Old Testament Characters

STUDY 2: ABRAHAM, THE FRIEND OF GOD

7th Day: General Review

"Only that good profits which we can taste with all doors open, and which serves all men."

As you slowly read over the following list of characteristics of Abraham, recall to mind only where you can promptly do so some circumstance illustrative of each: (1) Resolute, (2) Steadfast, (3) Prudent, (4) Tactful, (5) Candid, (6) Kind, (7) Self-controlled, (8) Self-denying, (9) Condescending, (10) Unselfish, (11) Obliging, (12) Hospitable, (13) Courteous, (14) Peaceable, (15) Humble, (16) Thankful, (17) Reverent, (18) Prayerful, (19) Worshipful, (20) Faithful, (21) Obedient.

Refer to Diagram VI, p. xxix of Old Testament Records, Poems and Addresses. With the aid of it think rapidly through §§ 1, 2, and note the prominence given to the country and the heir, and the blessing which is through them to come on all nations. Think for a moment of Abraham's relation to modern missions.

Refer to Diagram VII, p. xxx of Old Testament Records, for a review of the progress of the revelation of God to Abraham. Consider whether growth in Abraham commensurate with his privileges, is discernible.

Two characteristics of "the God of Abraham" are: (1) He is the hearer of prayer; (2) He is a God of large and beneficent plans. Add four more characteristics to the list.

Glance over the fourth chapter of the epistle to the Romans, noting especially vv. 20, 21. Read what is said of Abraham in Hebrews 11.

Personal Thought: To me the message has come: "I am the God of Abraham." What meaning does it convey? Is God as much to me as He was to Abraham? Is He not ready to be more? Am I as much to God as Abraham was? What is the meaning of: "The God and Father of our Lord Jesus Christ"?

Studies in Old Testament Characters

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

1st Day: § 3. NAMES AND DWELLINGS OF THE SONS OF ISHMAEL
§ 4. THE BIRTH AND EARLY HISTORY OF ISAAC'S SONS

"There are but three steps from earth to heaven, or if you will, from earth to hell—acts, habits, character."—*Butler.*

Read § 2, 25:11, and glance at § 3. Now read § 2, 17:18-21.

Rapidly, but with attention, read § 4, vv. 19-28. Note: (1) References to Isaac's age (vv. 20, 26). Do these suggest a time of waiting and faith on the part of Isaac and Rebekah? (2) The prominence assigned to prayer. (3) The reason given why Isaac loved Esau. (4) No reason is specified why Rebekah loved Jacob, but is not one to be found in the passage? How does Isaac compare with Rebekah in the light of this? (5) The directness, vividness and scope of the account. Who could tell more in fewer words and suggest as much?

Attentively read § 4, vv. 29-34. Is it likely that Jacob's mother had told him about the prophecy that the elder should serve the younger? Is this the reason which you assigned under 2 (4) above for Rebekah's love of Jacob? Would this account for Jacob's request of Esau? How else account for this request?

In what did the birthright ordinarily consist? [Cf. Rawlinson's ISAAC AND JACOB, in "Men of the Bible" series, pp. 75, 76. See *Birthright* in a Bible Dictionary.] In what did this birthright consist? For answer read § 2, 12:2, 3, and § 6, vv. 28, 29. Read also Numbers 24:17-19. "This blessing of the firstborn consists of four parts. It promises the one whom it concerns: (1) the promise of the land of Canaan under the divine benediction; (2) the subjection of the nations; (3) the primacy over his brothers; (4) so high a position in redemptive history that blessings and curses are conditioned by the attitude which men take to them who have received the blessing. (Delitzsch: MESSIANIC PROPHECIES, pp. 47, 48.)

PERSONAL THOUGHT: What is my birthright as regards (1) Country, (2) Family, (3) Religion, (4) Education? Do I sufficiently prize it? Am I in danger of bartering it away? Should I not heed the solemn injunction: "Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God—as Esau." (Hebrews 12:14, 15.)

Studies in Old Testament Characters

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

2d Day: § 4. The Birth and Early History of Isaac's Sons
§ 5. The Subsequent Career of Isaac

"The quickest way to outgrow rule is to make faithful use of rule."

The reason given by Esau in § 4, v. 32, why he should part with his birthright, indicates what as to his conception of it: that it consisted chiefly in (1) present, fleeting possessions for himself (note: "What profit to me?" v. 32); or, (2) permanent, spiritual blessings to be transmitted to posterity? Read § 5, vv. 34, 35. How does this act of Esau's strengthen the conviction that he was unfit to be the transmitter of the promises?

Re-read § 4, v. 34. Now read Heb. 12:16. Note that Esau is called, not a foolish, but a profane person. Read Rom. 9:10-13; also Mal. 1:2, 3. Does not this account given in Genesis show that the selection of Jacob and the rejection of Esau was not irrespective of moral character? Read again Heb. 12:16. Was Esau rejected before he first rejected?

It is important to observe that while Esau was rejected because he first rejected, Jacob's selection was not due to his worthiness. It was of God, who sheweth mercy that His purpose of grace might stand. "In tracing out Jacob's real character from stage to stage of his extraordinary history, one gets a wondrous view of divine grace. None but God could have borne with such an one, as none but God would have taken up such an one. Grace begins at the very lowest point. It takes up man as he is, and deals with him in the full intelligence of what he is. It is of the very last importance to understand this feature of grace at one's first starting; it enables us to bear with steadiness of heart the after discoveries of personal vileness which so frequently shake the confidence and disturb the peace of the children of God."

Rapidly read § 5. Two Theophanies are here recorded: the one in vv. 2-5; the other in v. 24. Note the reference to country and to posterity in each. Note the mention of Abraham in each. Observe the reference (v. 3) to the oath. Would Isaac likely remember the time when this oath was made? (See § 2, 22:16, for the occasion.)

Personal Thought: Do I (like Esau) look at the things which are seen and temporal, or do I regard the things which are unseen and eternal? Shall I prefer today a present animal gratification, and lose a permanent increment of good?

Studies in Old Testament Characters

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

3rd Day: § 6. The Blessing of Jacob by Isaac
§ 7. The Fortunes of Jacob

"Hell is the truth seen too late."

Rapidly read § 6. Note that not one of the actors here appears in a commendable light. Specify what is to be condemned in each.

Yet there are redeeming traits. Think of any in each of the four characters, and compare your results with the following: (1) Isaac's recognition of the Will of God in the matter is shown in his ratification of his action, v. 33. Read here Hebrews 11:20. Read also § 7, 28:1-5; (2) the words of Rebekah to Jacob, vv. 8, 13, indicate that more than her personal preference for him animated her in the action. Without doubt she had in mind the promise of primacy to Jacob.

Read § 7, 27:41-46, noting the two different presentations of the case made by Rebekah, the one to Jacob, the other to Isaac.

Re-read § 7, 28:3, 4. Note the expression, "the blessing of Abraham." Read Galatians 3:14, 15. How much of the significance of this blessing do you think Isaac and Jacob knew?

Read § 7, 28:6-9. Do you gather from this that Esau's motive in marrying a daughter of Ishmael was to please his parents? Is this action of his to be regarded as a part of his careful search for repentance for which he found no place (Heb. 12:17)? If so, is this further evidence that Esau was wholly unappreciative of and entirely lacking the qualifications demanded of the transmitter of the blessings of Abraham to posterity? In taking a daughter of Ishmael he was not doing so bad a thing as he had done before. Is it a common thing for people to think that they are as good as they ought to be because they are not so bad as they have been? What do you think of the moral and spiritual perception of such persons?

Personal Thought: "I thank God that he has given me strength to avoid all tricks" (Gordon in diary at Khartoum). Do I wait on the Lord to accomplish in and for me what He has said, or do I take matters into my own hands? "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

Studies in Old Testament Characters

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

4th Day: § 7. The Fortunes of Jacob

"No man is any account for the Lord until he knows for himself, without any guesswork, that he has been converted."

Read thoughtfully § 7, 28:10-22, noting: (1) the place; (2) the time; (3) the vision; (4) the message; (5) the vow.

Dwell upon the message of God to Jacob. Recall the parting prayer of Isaac: "God Almighty give thee the blessing of Abraham" (§ 7, 28:3, 4).

Re-read vv. 20-22. Read § 2, 14:20. Jacob is usually regarded as manifesting his bargaining disposition here. Judge whether this was the case. May he not have been pledging himself to thankful recognition of God's favor? Surely this was no ordinary vow. "It is the grand and solemn expression of the soul's full, free and perpetual acceptance of the Lord to be its own God."

Read John 1:47-51. What allusion to this experience of Jacob is in the passage? [Read Critical Note by Wescott on vv. 47, 51, in the Bible Commentary on The Gospel by John.]

Personal Thought: Have I ever been where I have had unquestionable evidence of the presence of God? Have I properly responded to such an experience and as a consequence am I having any fulfillment of the words of our Lord to Nathaniel: "Thou shalt see greater things than these"?

Studies in Old Testament Characters

STUDY 3. THE SONS OF ABRAHAM TO THE THIRD GENERATION

5th Day: § 7. The Fortunes of Jacob

"The measure of a man's real character is what he would do if he knew it would never be found out."

Rapidly read § 7, 29:1-31:2, noting any traits of character manifested by Jacob in words and acts. Recall in connection with Laban's deception of Jacob, how Jacob had deceived his father. Two bargain makers here have met. Without justifying Jacob's polygamy, give due weight to the manner in which he was married, and to the sentiment and usage of the times; note also the strife which disregard of the marriage law introduced into Jacob's household [cf. Rawlinson's Isaac and Jacob, pp. 102, 103].

Read § 7, 31:3-18, noting the prominence which Jacob gives to God as his helper.

Rapidly read § 7, 31:19-55. Note the real meaning of v. 49, which is very different from that popularly understood. God is invoked to watch between and to keep the two from harming each other. Give a second thought to the expression in vv. 42 and 53, "The Fear of his father Isaac."

Read § 7, 32:1, 2. Recall on what previous occasions in Jacob's life the ministry of angels has been mentioned (§ 7, 28:12; 31:11). Read Heb. 1:13, 14, and Psalm 91:10, 11.

Personal Thought: As I review my career, unworthy as Jacob though I am, is there any evidence that the guiding hand of God has been in my life? Do I believe that great as is man's control over nature, he cannot hope to prosper without the favor of God?

Studies in Old Testament Characters

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

6th Day: § 7. The Fortunes of Jacob

"Vision is the art of seeing the invisible."—*Swift.*

Thoughtfully but rapidly read § 7, 32:3-21. The core of this passage is the singularly beautiful and well-ordered prayer of Jacob found in vv. 9-12.

Giving attention to the prayer (vv. 9-12), note: (1) What evidence of humility in Jacob it presents; (2) In what words Jacob acknowledges the goodness of God; (3) On what ground he makes his plea; (4) How often he refers to what God had said.

Read 32:22-32. Observe: (1) Jacob had sought solitude, and was probably in prayer; (2) "There wrestled a man." The initiative was taken by the other; (3) The persistence of Jacob, one of his most prominent traits of character, is here manifested. He persists in resisting until his thigh is touched, and then he persists in clinging until the blessing is bestowed; (4) The evidence that the stranger was a heavenly visitor, v. 30 (cf. Hosea 12:4); (5) The changed name and character after the confession and blessing. This was the great spiritual crisis in Jacob's life. In after days he was a different man. [For excellent summary of the character of Jacob see Rawlinson's Isaac and Jacob, pp. 183-185.]

Personal Thought: "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Jacob means guile, deceit.) Psalm 32,2. Am I described by these words?

Studies in Old Testament Characters

STUDY 3: THE SONS OF ABRAHAM TO THE THIRD GENERATION

7th Day: § 7. The Fortunes of Jacob

"Spirituality is the aspiration and tendency of the life toward the divine in thought and action as animated and controlled by the Holy Spirit."

Read very rapidly 33:1-35:29, noting the various advances of Jacob from place to place, and observing what is profitable for instruction or reproof. Refer to map for Succoth, Shechem, Beth-el, Hebron.

Glance over the following passages, which give in order the recorded Theophanies in the lives of Abraham, Isaac and Jacob, and as you do so, observe: (1) The method of revelation, whether by vision, or dream, or otherwise; (2) The content of promise. (3) The instances of specific guidance in each life; (4) Where the climax of revelation appears. Is anything of importance revealed after Abraham's death? (5) The prominence given in the divine communications to the fact that these men figured in a world-embracing and beneficent plan. The passages are: (1) § 2, 12:1-3; (2) § 2, 12:7; (3) § 2, 13:14-17; (4) § 2, 15:1,4,5,7,13-16; (5) § 2, 17:1-22; (6) § 2, 18:10-15, 20-32; (7) § 2, 20:3,6,7; (8) § 2, 21:12,13; (9) § 2, 22:1,2; (10) § 2, 22:15-18; (11) § 4, 25:23; (12) § 5, 26:2-5; (13) § 5, 26:24; (14) § 7, 28:12-15; (15) § 7, 31:3,9-13; (16) § 7, 31:24; (17) § 7, 32:1,2; (18) § 7, 32:24-30; (19) § 7, 35:1; (20) § 7, 35:9-13.

Dwell for a moment upon the character of the God who declares Himself to be "the God of Abraham, of Isaac, and of Jacob."

Personal Thought: At Bethel God said to Jacob: "I will not leave thee until I have done that which I have spoken to thee of." Do I find comfort and encouragement in the faithfulness of God?

Studies in Old Testament Characters

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

1st Day: · § 8. The Wickedness of Jacob's Sons

"It is perhaps the highest triumph we can obtain over bigotry, when we are able to bear with bigots themselves."

Rapidly review the general outline of Genesis (Diagram V). Read over the headings of Chapters I.-V., Part I., of the Analytical Outline, p. xiii., of Old Testament Records, etc. Compare these with A of Diagram V. Note under B of the Diagram the six names about which the material in Genesis is grouped.

Read 37:2-36, noting especially the parts taken by Reuben and Judah, and recalling the deception by Jacob of his father Isaac with the skins of kids upon his wrists and neck.

Read rapidly 38:1-30. Do you think of any reasons for the introduction of this account into the record? Compare these reasons with the following: Judah's assignment to the leadership (§ 13, 49:10) may account for the record of the birth of Perez. Moreover we have here a glimpse of the character of the heathenism under the influence of which Judah came. The removal and isolation of Israel in Egypt, involved in the selling of Joseph, seems to be justified by this picture. "At this time Israel had neither possessions nor family alliances in Canaan. They would soon have sought both; and the character already manifested by Jacob's sons augured ill for their preserving either purity or piety among the Canaanites" (Smith in O. T. History, p. 113).

Personal Thought: "And as for you, ye meant evil against me; but God meant it for good to save much people alive" (§ 15, 50:20). Do I look for the good purpose of God even in reverses which come into my life?

Studies in Old Testament Characters

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

2d Day: § 9. The Fortunes of Joseph in Egypt

"Every upward aspiration is God's angel undefiled;
And in every 'O my Father,' slumbers deep a 'Here, my child.'"

Read § 9, 39:1-6, noting what is given as the secret of the success of Joseph.

Read 39:7-18. Consider the greatness of the temptation: (1) It came in the person of his mistress; (2) It opened the way to preferment; (3) It was perilous to oppose; (4) Opportunity was favorable, v. 11. Consider how the temptation was resisted: (1) Reason came to Joseph's aid. He reckoned that by doing this he would be wronging his master and offending God; (2) He avoided occasion. Only when duty required did he go in the way of it; (3) He was prompt and determined in repelling the attack.

Dwell for a moment upon Joseph's estimate of that to which he was tempted: "This great wickedness"—"Sin against God." Consider what an exceptional character Joseph was in view of the times in which he lived. But are we not sometimes in danger of allowing too much that character is produced by the times? Are all good now? This experience of Joseph suggests the words: "Be thou as pure as ice, as chaste as snow, thou shalt not escape calumny."

Rapidly read 39:19-40:23. Consider: (1) Joseph's capability as evinced both in the house of Potiphar, and in prison; (2) The providential preparation by trial and work which he received for his future public career; (3) His sympathy; (4) His ability to win and to hold confidence. Think for an instant of what is essential to this last.

Read rapidly 41:1-57, noting the prominence given by Joseph to God.

Read Psalm 105:16-22.

Personal Thought: Do I regard sin as against God? Is the presence of God a reality to me, and a deterrent from sin? Do I avoid the occasion of sin, and am I prompt and vigorous in repelling temptation?

Studies in Old Testament Characters

STUDY 4. THE SONS OF ABRAHAM TO THE FOURTH GENERATION

3d Day: § 10. The Famine in the Land of Canaan

"Be sure your sin will find you out."

Read § 10, 42:1-38. Note v. 9. What place did Joseph's dreams likely have in his endurance since his departure from Canaan? Observe his tender consideration as indicated in v. 18. Account for the apparent harshness with his brethren? Did he wish to test them? Recall what Reuben did and said the day Joseph was sold (§ 8, 37:22, 29).

Read rapidly 43:1-44:3, judging as to the historicity of the account: (1) Note especially vv. 6-8, and the naturalness of the address to the steward while waiting, vv. 19-22. (2) Note Judah's appeal to his father, vv. 8-10. Compare it with Reuben's, 42:37, and note its dignity and force. (3) Recall Judah's part in selling Joseph, § 8, 37: 26, 27. (4) Do not miss the touching tenderness of Jacob's reply to Judah, 43:11-14. (5) Observe the words of the steward, v. 23. Where does the tenderness of Joseph appear? Where his self-control?

Read § 10, 44:4-34. Judah's plea is a literary gem. It is unstudiedly artful and unforcedly rhetorical. It is sustained, pathetic, simple, dramatic. "A more moving oration than oratory ever pronounced." The entire story of Joseph is a masterpiece of composition. Some day read the entire account aloud without interruption.

Rapidly read § 10, 45:1-28, noting the simplicity and beauty of the narrative, and the prominence given to God in his life by Joseph.

Personal Thought: "We are verily guilty concerning our brother. . . . Behold, his blood is required" (42:21, 22). Thus spake the brothers of Joseph years after they had sold him. Am I free from the shadow of unforgiven sin? "Blessed is he whose transgression is forgiven, whose sin is covered."

Studies in Old Testament Characters

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

4th Day: § 11. The Descent of Jacob to Egypt
§ 12. The Settlement of Jacob and his Family in Egypt

"O Thou that hearest prayer,
To Thee shall all flesh come."

Read § 11, 46:1-7. Locate Beersheba on the map, and cf. § 2, 21:33, and § 5, 26:23, 24, for experiences of Abraham and Isaac there. The heart of this passage is the message of God to Jacob, vv. 3, 4. From the answer of God construct the prayer of Jacob which he probably offered. Compare the result with the following: "Shall I go down into Egypt? I remember the trouble my grandfather had in that land, and that my father was prohibited from going to it. Will God indeed go with me to Egypt, and shall I return again to this land? Is Joseph my son yet really alive? I am in great fear and uncertainty. Come to my help, O God of my fathers." Read here § 2, 15:13, 14. Did Jacob know and probably think of this at Beersheba?

As Jacob is on the borderland journeying toward Egypt, record any permanent advantages to the Israelites of the proposed sojourn in Egypt. Preserve these for future reference, as the subject will come up later.

Read 46:28-30, noting the tender love of Joseph for his father. Locate Goshen [cf. Sayce's Higher Criticism and the Monuments, pp. 234-237].

Read § 12. Give due recognition to the fact that Israel dwelt apart in Egypt. Note the emphasis of the temporary character of the stay of Israel in Egypt (v. 4). What estimate of Jacob do you form from his interview with Pharaoh?

Personal Thought: Recall the frequent definite directions given Jacob by God. (Cf. Study 3, Seventh Day, 2, (14)-(20). Have I given myself sufficiently to prayer for guidance in distinct crises in my life, or have I decided what to do in the light of advice of friends and seeming providential indications only?

Studies in Old Testament Characters

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

5th Day: § 13. The Last Days of Jacob in Egypt

"Enough to know that through the winter's frost
And summer's heat, no seed of truth is lost,
And every duty pays at last its cost."

Read rapidly § 13, 47:13-26. In judging of Joseph's famine policy, consider his character and career before and after, and allow for our ignorance of the times and circumstances. Do not omit to note v. 25. "The changes which the administration of Joseph is said to have made in the land-tenure of Egypt, find support in Egyptian history." [Cf. Sayce in Higher Criticism and the Monuments, p. 216.]

Read 47:28-31. Why was Jacob so particular about being buried in Canaan?

Read 48:1-22. Note: (1) The aged patriarch's testimony to the goodness of God, vv. 3, 15, 16; (2) Get the scene vividly before you of the old man with the power of physical vision gone, yet possessing keen spiritual sight. Contrast his father Isaac; (3) Jacob's reminder of the return from Egypt, v. 21. Seventeen years in the best of the land had not weakened him in his purpose to return.

Read 49:1-12. Consider: (1) The sentence on Reuben and the reason; (2) The sentence on Simeon and Levi and the reason; (3) The prominence given to Judah. Read Heb. 7:14.

Considering more in detail the blessing of Judah, verify the following. (1) He will be victorious. Read Psalm 18:40; (2) He will be supreme among his brethren. Read Psalm 60:7; (3) He will be the royal tribe; (4) He will be qualified for leadership. Read Rev. 5:5.

Personal Thought: As I review my life from the present moment, can I heartily use the words of Jacob: "God, which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil"?

Studies in Old Testament Characters

STUDY 4. THE SONS OF ABRAHAM TO THE FOURTH GENERATION

6th Day: § 13. The Last Days of Jacob in Egypt

"The history of the nations is not a record of the clash and conflict of forces, but of the stately steppings of a holy God working out His most wise purposes."

Read 49:13-21, noting how rapidly these sons are passed, and grasping the central thought in the blessing of each.

Dwell for a moment upon v. 18. It is apparently out of connection, yet it is in vital relation with the whole. [Read explanations in the Bible Commentary and the Pulpit Commentary.]

Read vv. 22-27. To Judah was given authority; to Joseph property. How does Jacob explain Joseph's victory? Note the words "shepherd" and "stone," v. 24, and consult the marginal reading.

Read vv. 28-33. Observe the repetition of the charge about Canaan. Is the emphasis of the return to Canaan by Jacob to be accounted for merely on the ground of sentiment? Read the first clause of Hebrews 11:21. In what did the fitness of Jacob to transmit the promises, as contrasted with the unfitness of Esau, chiefly consist? Read Hebrews 11:1. "The substance, the strength of the chosen family, the true inheritance of the promise of Abraham, was interwoven with the very essence of the character of the 'plain man dwelling in tents,' steady, persevering, moving onward with settled purpose, through years of suffering and of prosperity, of exile and return, of bereavement and recovery—the birthright is always before him."

Personal Thought: Do I appreciate the vitality of a faith which so long ago could produce such a death-bed scene as that of Jacob? Let me dwell upon it for a while with the key expression which looks both backward and forward in mind: "I have waited for thy salvation, O Lord."

Studies in Old Testament Characters

STUDY 4: THE SONS OF ABRAHAM TO THE FOURTH GENERATION

7th Day: § 14. The Last of Jacob's Sons

"History is philosophy teaching by example."

Read the section throughout. (1) Estimate the moral obtuseness of Joseph's brethren as indicated by their action described in v. 15. They appear to have been unable to appreciate the capacity of a forgiving nature such as Joseph possessed. (2) Dwell upon Joseph's reply. What characteristics are here exhibited? (3) Note Joseph's assurance concerning the future, v. 24. Read Heb. 11:22; also Joshua 24:32.

In the light of the account of Joseph, given in Genesis, what is your estimate of the opinion that he is one of the most faultless characters of the Bible?

Read slowly the following list of traits in Joseph, noting in what instances the illustrative circumstance in his life comes readily to mind: (1) Tact; (2) Frankness; (3) Guilelessness; (4) Sensitiveness; (5) Purity; (6) Humility; (7) Wisdom; (8) Executive ability; (9) Filial affection; (10) Energy; (11) Resolute unswerving adherence to duty; (12) Prudence; (13) Self-control; (14) Faith; (15) Hope; (16) Sympathy; (17) Delicate consideration for the feelings of others; (18) Thoughtfulness.

As you review the life of Joseph ask yourself: (1) What was his most prominent trait of character? (2) What was his most significant utterance? (3) In what respects did he further the preparation of the world for Christ? (4) In what respects is he suggestive of Christ and His life?

Spend a few minutes in rapidly reviewing Diagrams I.–VII., with especial reference to securing a comprehensive view not only of the portion already covered, but also of the entire field of study. Do not miss the stimulus which comes from frequent bird's-eye views. Recognize fully the fact that we are studying men who by God were equipped and used each in a large way for the working out of His plan of redemption.

Personal Thought: At this stage of my Bible study, with what degree of heartiness can I express the following sentiments?
"Thy testimonies are wonderful:
Therefore doth my soul keep them."
"Order my footsteps in Thy word;
And let not iniquity have dominion over me."

Studies in Old Testament Characters

STUDY 5: MOSES, THE MAN OF GOD

1st Day: § 15. The Birth, Training and Call of Moses

"He who loves goodness, harbors angels, reveres reverence, and lives with God."

Repeat aloud the four General Divisions of the Old Testament History of Abraham and His Posterity, found on p. xi of O. T. Records.

As rapidly as may be consistent with a clear grasp of the facts, read § 15, 1:1-4:17 without interruption, and at once after reading, record the three most striking impressions resulting.

Compare these impressions with the following: (1) The comprehensiveness and minuteness of the chain of providences reaching from Joseph to Moses; (2) The mistake of Moses exhibiting essential qualifications for his later life-work, such as, sympathy with the oppressed, readiness to imperil personal safety in behalf of others, indignation at wrong doing, promptness, assertiveness; (3) The existing disqualifications for his later work manifested by this act; (4) The length and varied character of the discipline of Moses for his epoch-making career (cf. Acts 7:22). Did any element likely enter more largely into this than the training of his mother? (5) The objections brought by Moses to undertaking his work, viz.: The power of Pharaoh, the unbelief of Israel, and personal unfitness, together with the answers to these objections given by God.

What in the present study has suggested the following? (1) "It is never too early to begin to prepare for large results"; (2) "The ripening of a purpose is not always the mark of the presence of an opportunity."

Read Hebrews 11:23-27.

Personal Thought: Is my faith of like quality with that of Moses as set forth in the passage just read?

Studies in Old Testament Characters

STUDY 5: MOSES, THE MAN OF GOD

2d Day: § 15. The Birth, Training and Call of Moses

"God, when He makes the prophet, does not unmake the man."—*Locke.*

Rapidly read § 15, 4:18-7:7, and immediately record the three most striking thoughts or impressions.

In your reading did you notice the contrast in 4:22, 23, indicated by the words, "my first born," "thy first born"? (Cf. Hosea 11:1; Matt. 2:15.) Were you impressed (1) by the remnant of hesitancy to do what God directed which still clung to Moses, and (2) by the considerateness of God for His servant (cf. § 15, 5:22-6:1; 6:28-7:5)?

Dividing Moses' career into three periods of forty years each (cf. Acts 7:23; § 15, 7:7; § 21, 34:7), and considering the first two as preparatory, how would you answer the following questions? (1) In which period did Moses likely receive the chief part of his political training? (2) His intellectual? (3) His physical? (4) His social? (5) His moral and religious? (6) In what part of his life did he have the best opportunity of being "God Almighty's Scholar"? (7) Did his training cease at the end of the second period of his life?

Read § 15, 5:2; 6:3, 6; and 7:5, and reflect for a moment upon the contact of Israel with Egypt, and the resulting judgments and deliverances as a stage in the revelation to mankind of God's character and modes of dealing with men and nations. Do you think the expression "by my name Jehovah was I not known" (6:3), refers to the name itself, or to its significance as the performer of promises?

Personal Thought: Is God known to me as the personification of power merely, or do I know Him as the One who has proved Himself true to His word?

Studies in Old Testament Characters

STUDY 5: MOSES, THE MAN OF GOD

3d Day: §16. The Plagues and the Passover

"All men are commanded by the saint."

Glance over the paragraphs in § 16, noting the names of the plagues in order. For evidence of the climacteric order, note: (1) the nature of the visitations; (2) The references to the magicians, 7:11,12, 22; 8:7, 18, 19; 9:11; (3) The effect upon the Egyptians, 9:20,21; 10:7; 11:3, 8; 12:33; (4) The effect upon Pharaoh, 7:13, 22, 23; 8:8, 15, 19, 25, 28, 32; 9:7, 12, 27, 30, 34, 35; 10:8, 11, 16, 20, 24-29; 11:1; 12:30-32.

Recall the question of Pharaoh (§ 15, 5:2) and read the following passages, thinking as you do so of the answer as given in these acts of Jehovah, remembering that this was a series of death strokes to Egyptian idolatry: § 15, 7:5; § 16, 7:17; 8:10; 9:14-16, 29; 10:2. "What God did in Egypt was for a *sign* to men, He poured shame and ruin on the beast-worship, water-worship, sun-worship, and tyranny of the land." [For excellent summary of the relation of this series of plagues to Egyptian idolatry, see Dr. W. M. Taylor's Moses the Lawgiver, p. 90.]

In regard to the hardening of Pharaoh's heart, note: (1) That Pharaoh is represented as acting freely (§ 16, 7:11, 13, and passages in each succeeding paragraph); (2) That God is represented as repeatedly warning Pharaoh against the result of persistent disobedience. Read § 16, 9:14-17, and observe that the real meaning is that God endured with much longsuffering the conduct of Pharaoh for purposes of self-revelation. Jehovah did harden Pharaoh's heart, but He did it by showing him mercy.

Consider the probable effect of this series of signs upon (1) The children of Israel; (2) Upon Moses. Read Psalm 103:6-9.

Personal Thought: Is my repentance of sin, like Pharaoh's, actuated by servile fear, and therefore superficial and transient, resulting in a hardening of heart; or does it originate in an apprehension of the mercy of God in Christ, and is it consequently permanent and regenerative?

Studies in Old Testament Characters

STUDY 5: MOSES, THE MAN OF GOD

4th Day: §16. The Plagues and the Passover

"From the first Israel had within her a spirit, and before her an ideal."

Read rapidly but carefully the passage for today, (§ 16, 11:1-12:36), and record the three most striking thoughts.

Re-read 11:2, 3, and 12:35, 36 (cf. § 15, 3:22). Decide whether the context indicates that the Egyptians expected the return of the jewels, or that this was regarded by both sides as a moderate remuneration for long service, and a compensation for cruel wrongs.

Reflect upon what would naturally be the effect of the sojourn in Egypt upon the religious life of Israel. Does the apparently universal obedience to the direction of Moses and Aaron in the matter of the passover indicate a general revival among the Israelites? If so, what produced this?

Consider the memorial nature of this feast of the passover (which to this day is observed by the Jews) and read again 12: 24-27.

Note the following and decide whether there was in this feast a symbolic and prophetic element: (1) The lamb was to be without blemish; (2) The blood protected those who used it as directed. It availed by its effect on God rather than on the people; (3) The flesh of the sacrifice nourished the people; (4) Read John 1:29; 19:33, 36; 1 Cor. 5:7; 1 Peter 1:18, 19; Rev. 5:6, 12; (5) Read John 6:47-64 and consider whether a reference to the passover is involved; (6) Does a fair induction of the passages justify the following statement? "It is only as Christ is apprehended as the sacrifice for sins, that he becomes food for the soul." Read Heb. 11:27.

This study has been about the first passover night. If you have time, reflect upon the events of the last passover night as recorded in Luke 22, and John 13.

Personal Thought: "This month shall be to you the beginning of months." Has my life seen deliverance from the bondage of sin which obedience to God in the matter of His provision for me in Jesus Christ insures?

Studies in Old Testament Characters

STUDY 5: MOSES, THE MAN OF GOD

5th Day: § 17. The Exodus and the Journey to Sinai

"History was born on the night when the children of Israel went out of Egypt."—*Bunsen.*

Read § 17, 12:37-14:31, and record the three most striking impressions.

Re-read 13:17 and 14:4 for reasons why the Israelites were turned from the direct route to Canaan. (Cf. Deut. 8:2; 32:10, 11; Psalm 107:7.)

Re-read 13:8-10 for emphasis of duty to future generations.

Read 13:19, and recall the thought of § 14.

Read § 17, 15:1-21. In reference to the song, note: (1) It is strictly monotheistic; (2) It is free from mythological coloring; (3) There is no glorification of mere force in it; (4) There is clear recognition of the personality, providence, supremacy, holiness and retributive justice of God.

There are many references in the O. T. to the crossing of the Red Sea. Glance at the following passages: Psa. 74:12-14; Psa. 77:15-20; Psa. 78:12, 13; Psa. 106:9; Psa. 136:13-15; Isa. 63:13, 14; Isa. 51:9, 10.

Think of any benefits accruing to Israel as a nation from their sojourn in Egypt. Would the following be included? (1) Possession of the arts and sciences of the times; (2) Training in endurance and hardship; (3) Increase of numbers without intermixture with foreigners. Is the most important benefit here noted?

Personal Thought: "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. 29:1.) Is there any sin in my life which I have been indulging, in spite of frequent warnings?

Studies in Old Testament Characters

STUDY 5: MOSES, THE MAN OF GOD

6th Day: § 17. The Exodus and the Journey to Sinai

Referring to the Outline of Exodus (Diagram VIII., "Old Test. Records"), note: (1) The Mount Sinai chapter is the 19th, and is therefore very near the middle of the book. You might help fix the location and order of the material in Exodus by drawing a line from the top of the 19th chapter space to the bottom of the 1st, and another to the bottom of the 40th, thus indicating the place of the mountain of the book; (2) Glance over the titles of chapters as given in the chapter spaces, and observe the following couplets: The Bulrushes and the Bush, the Sea and the Song, the Bread and the Water, the Mount and the Law, the Vision and the Veil. Look away from the Diagram and try to give the numbers and the names of these couplets, locating them in imagination in their proper places; (3) Read what is below the chapter numbers in the Diagram.

Read very rapidly § 17, 15:22-19:2, noting from the Diagram the relation of this portion to the whole of the book of Exodus. Record at once after reading two strong impressions or prominent thoughts. Read § 21, 25:17, 18.

Did you in reading notice: (1) The recognition of Israel's need to know God more fully (16:12; 18:11); (2) the qualifications of men fit to rule (18:21); (3) the large influence of Jethro upon the organization of Israel (ch. 18)? What influence do you think Jethro had upon Moses during the second forty years of his life?

Read John 6:26-40 about the *true bread* from heaven, and in connection with the supply of water from the rock, read 1 Cor. 10:4.

Prayer on the part of Moses is mentioned in 15:25 and in 17:4, and it is strongly suggested in the story of Amalek (cf. synonomous parallelism in the words, "Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice"). Did you, in reading about the plagues, notice the frequent references to Moses as a man of prayer? See the following passages: § 16, 8:8, 9, 28, 29; 9:28, 29; 10:17; 14:15.

Personal Thought: "The people strove with Moses, and..... Moses cried unto the Lord." Am I accustomed to go to God in time of trouble?

Studies in Old Testament Characters

STUDY 5: MOSES, THE MAN OF GOD

7th Day: § 18. Legislation at Sinai

Read § 18, 19:2-25; 20:1, 18-21. Think of what in this display would emphasize: (1) The divine power and majesty, and (2) the holiness of God. Note: "the people cannot come"..... "thou shalt come" (19:23, 24). What do these words in their entire context suggest?

"No revelation that God has made of Himself has ever been so terrible in its material accompaniments as that at Sinai, and no occasion can ever be conceived of as more needing the employment of solemn, startling and impressive circumstances. Here was a people gross of heart, delighting in fleshpots, debased by slavery, careless of freedom, immoral, inclined to idolatry, which had to be elevated into God's living witness among the nations, the depositary of His truth, the teacher of the rest of mankind for ages. Given the object of impressing such a nation permanently with the convictions that it had received a divine revelation, and that very dreadful consequences would follow the neglect of it, and the need of the thunders and other terrors of Sinai becomes manifest."—*Rawlinson.*

The core of today's portion is the Decalogue. Try to read 20:2-17 as you would read a passage which you had never seen. Immediately record your impressions. Note the following: (1) In the first four, which relate to man's obligation to God, are emphasized in order, the being, the worship, the name, and the day of God; (2) In the last six, which relate to man's duty to man, are emphasized in order, the home, the neighbor's life, his wife, his property, and his reputation; (3) The Decalogue begins with the state of the mind toward God, and ends with the state of mind toward man; (4) The sum of the Decalogue is love. Cf. Rom. 13:10. Read Matt. 22:34-40; Deut. 6:4, 5. (5) Reflect on the moral tone of these commandments and the prominence which they give to the supremacy and spirituality of God.

"Now to Abraham were the promises.. ...What then is the law? It was added because of transgression" (Gal. 3:16-19). Consider the negative character of the Decalogue in the light of this statement. Spend a few moments on our Lord's interpretation of the law, found in Matt. 5:21-48, and afterwards read Heb. 12:18-29.

Personal Thought: "God sending His own Son,..... condemned sin in the flesh, that the requirement of the law might be fulfilled in us who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). Does the law condemn me, or is its requirement fulfilled in me because I walk by the Spirit?

Studies in Old Testament Characters

STUDY 6: MOSES, THE MAN OF GOD

1st Day: § 18. Legislation at Sinai

"At starting, each of us, according to our disposition, is conscious of liking some books of Scripture better than others. This, however, should lead us to recognize that, in some way, we specially need the teaching that is less attractive to us. We should set ourselves to study what we less like; till that, too, has had its proper effect in moulding our conscience and shaping our character."—*Canon Gore.*

While much of the material for a few days to come has not directly to do with character study, the importance of a general acquaintance with it in this course will be recognized: (1) because of the frequent references and allusions to this legislation which will be found in the study of lives of later times; and (2) because of the influence of these laws in the formation of some of the characters whom we shall study.

Chapters 20:22-24:11 of § 18 embraces the contents and an account of the sealing of what is known as "the Book of the Covenant" (cf. 24:7). Glance over these chapters, reading 24:1-11. What does 18:16-20 suggest as to the existence of at least some of these laws before this ratification of them? Ask yourself what progress in civilization the community had made for whose use these laws were designated?

Glance at the Diagram of Exodus, and note the relation of the material in c. 25-40 to the whole.

Get such an idea of the contents of 25:10-31:18 as your time will permit. Read Hebrews 9:1-14; 10:19-22. The central thought in the Tabernacle seems to be that "God's holiness can only be approached step by step, whilst the road by which we must approach it is that which will insure for us growth in holiness. 'The pure in heart shall see God'; the beatific vision is for those only whose spiritual eyesight has been prepared for its reception. We cannot come up to the throne of God save through the outer court and through the sanctuary; sacrifice and cleansing, illumination and communion; then for those who can receive it, the open vision and the presence of God."

Personal Thought: "Having boldness to enter into the holy place . . . . let us draw near." Read again Hebrews 10:19-22, and as you do so, ask yourself: Do I know by experience what it is to enter into the very presence of God?

Studies in Old Testament Characters

STUDY 6: MOSES, THE MAN OF GOD

2d Day: § 18. Legislation at Sinai

"O come, let us worship and bow down;
Let us kneel before the Lord our Maker:
For He is our God."—*Psalm 95.*

Passing chapters 32-34 for the present, simply glance over 35-40, which contains in the main a *verbatim* repetition in a somewhat modified order of 25-31, with the substitution of the past tense for the future. A summary of the parts of the Tabernacle and its furniture, and the garments of the priests, is in 35:10-19. Note the emphasis of willingheartedness in 35:5, 20-29. (Cf. 25:9.) One of the characteristic expressions of c. 35-40 is "*as the Lord commanded Moses.*" Glance over the chapters, especially 39, 40, for this. Read 38:21, and 40:33-38.

Returning to chapters 32-34, we shall find unparalleled justification for the title of this study in the effectual mediation of Moses. Read 32:14, 34; 33:14; 34:10. Now go over the chapters getting clearly in mind: (1) the occasion of the mediation (32:1-6); (2) The first plea and the result secured (32:7-14); (3) The second plea and the result (32:31-33:11); (4) The third plea and the result (33:12-14); (5) The fourth plea and the result (33:15-17). Compare your results with the following: "The first concession won from God saved them from destruction; the second drew from Him a promise that He would send His 'angel' to guide them into the land of Canaan, though Jehovah personally refused to go with them; the third prevailed on Him to cancel this refusal and to go with them Himself; and the fourth resulted in the complete re-establishment of the Covenant between Jehovah and Israel." Read 19:5, 6; and then 33:16, 17.

In what is the disinterestedness of Moses most clearly manifest? See 32:10, 32. Read again 33:13-16 and note the words "I and thy people? Is it not that thou goest with us", following "I will give thee rest." Dwell on this until you grasp clearly that Moses declines to be separated in thought from the people. Read John 17:9, 10, 23, 24.

Personal Thought: "A friend of mine . . . . because of his importunity he will give him as many as he needeth . . . . How much more shall your heavenly Father give." (Cf. Luke 11:5-13.) Am I availing myself of the privileges in prayer which are given me in Christ?

Studies in Old Testament Characters

STUDY 6: MOSES, THE MAN OF GOD

3d Day: § 18. Legislation at Sinai

"It is the best sign of a great nature that it opens a foreground, and, like the breath of morning landscapes, invites us onward."—*Emerson.*

Read the request of Moses (§ 18, 33:18) which followed his successful pleading for the people, indicating that he longed for a fuller revelation of God than had yet been vouchsafed to him. Here review the revelation which God had already made to Moses, and note whether there is indication of progress in it: (1) § 15, 3:5, 6, 13-15; (2) The revelation in the plagues and overthrow of the Egyptians; (3) The revelation in the provision of food and water, and of constant guidance and protection; (4) The revelation at Sinai.

Read c. 34 for account of fuller revelation of God to Moses. What was the physical effect upon him (vv. 29-35)? What spiritual effect (vv. 8, 9)? What was the revelation (vv. 5-7)? What advance is this on the revelation at the bush?

Following the answer to Moses' request, is a summary of the conditions of the Covenant now renewed by God with Israel (cf. The Book of the Covenant, c. 21-23). Glance over this (34:10-28), noting especially vv. 10-16, and think of its bearing on the extermination of the Canaanites. Here for the first time idolatry is referred to under the figure of breaking the marriage bond.

Glance at the last verses of chap. 34, and read 2 Cor. 3:12-18.

Personal Thought: "So Moses finished the work. Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle" (Ex. 40:33, 34). "The Holy Spirit whom God hath given to them that obey him" (Acts 5:32). Have I fulfilled the conditions of reception of God into my life? Am I with unveiled face beholding the glory of God, and as a consequence being transformed into the same image from glory to glory?

Studies in Old Testament Characters

STUDY 6: MOSES, THE MAN OF GOD

4th Day: § 18. Legislation at Sinai

"Tho' Sin too oft, when smitten by Thy rod
Rail at 'Blind Fate' with many a vain 'Alas!'
From sin through sorrow into Thee we pass
By that same path our true forefathers trod;
And let not Reason fail me, nor the sod
Draw from my death Thy living flower and grass,
Before I learn that Love, which is and was,
My Father, and my Brother, and my God."—*Tennyson.*

This day and the three following will be given to the Book of Leviticus. Chapters 1-7 constitute the portion for today. Referring to Diagram IX, "O. T. Records," read what is found in the spaces above the chapter figures 1-7; also all that is found in the spaces A–G. Look up the references in B.

Try today more than ever you have done to extract the thought of paragraphs without reading every word or even every sentence. For example such words and expressions in the first chapter, vv. 3-9, as *Burnt-offering, without blemish, door of the tent, hand on head, make atonement, the priest shall present,* give the thought of the whole. Spend five minutes at this exercise on c. 1-7, writing out the result as you proceed, and see what you have.

Underline the phrase *without blemish* as found in c. 1-3. Note the frequency of reference in c. 4 to the offerer laying hands on the head of the victim. What did this signify?

Note in c. 4, 5 the frequent reference to *forgiveness.* Trace, in one instance of the use of the word, the steps leading up to it. Compare your result with 5:1, 2, 5, 6, 10. Observe the order in 5:15, 16.

What is the occasion of all these offerings? Glance through c. 4-6 and note the frequency with which *sin* is mentioned.

What does c. 7 say about *thanksgiving?*

What remaining time you may have, may very profitably be employed in reading most thoughtfully Hebrews 10:1-22.

Personal Thought: "A living sacrifice . . . . your reasonable service." "I die daily." Do I?

STUDY 6: MOSES, THE MAN OF GOD

5th Day: § 18. Legislation at Sinai

"If it be said, 'O there are so many things in the Scriptures—sins, vices, crimes, wickedness,'—certainly. God wants to show us what the world is in which we live, and the anatomy of our own heart; but as God alone can describe it, in its real nature and depth, and in such a way that the poison is, as it were, hermetically sealed—not like the wicked and filthy literature of the world which tries to make evil appear attractive and guilt excusable."—*Saphir.*

Run through c. 11-15; underlining the words *clean* and *unclean* in your Bible, and noting very generally the thought. The distinction between clean and unclean food laid down in the Mosaic Law coincides with our natural instinct and observation. Read 11:44-47; 15:31, for the spiritual basis of these requirements. Read 12:8 and Luke 2:21-24. Reflect on the humble position of these parents.

Two historical portions remain in Leviticus, the one in c. 24:10-23; the other in c. 8-10. Read the former rapidly and note in particular: (1) The side light which this throws upon the relation to Israel, to some extent at least, of the mixed multitude which went up with them out of Egypt; and (2) the indication that God was waited on to make known His will in the case.

C. 8-10 gives an account of the inauguration of the service of the Sanctuary. (Cf. Diagram of Leviticus.) Spend what time you have remaining upon these chapters noting among other things: (1) The emphasis of strict obedience to directions given. Underline the expression, "*As the Lord commanded*"; (cf. Fourth Day, paragraph 8); (2) The fact that the priest offered for himself first of all. "It was a striking acknowledgement of the true character of the Levitical priesthood that the very first official act of the anointed priest should be to offer a sacrifice for his own sinful nature." Read Heb. 7:26-28; (3) The blessing of the people, possibly in the words of § 19, 6:24-26; (4) The testimony to the acceptance of the sacrifice, 9:24; (5) The solemn lesson of c. 10 gathered up in v. 3.

Personal Thought: "Let knowledge grow from more to more,
But more of reverence in us dwell."
"Let us have grace whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire."

Studies in Old Testament Characters

STUDY 6: MOSES, THE MAN OF GOD

6th Day: § 18. Legislation at Sinai

"The saving work of Jesus Christ for man as a sinner,—that is what the Atonement means to us. I think it surpasses all explanations of it, just as life is more than biology."—*Henry Van Dyke.*

Perhaps the most important chapter in the book of Leviticus is the 16th, which gives an account of the Great Day of Atonement. We shall give this day to it. Read thoughtfully the chapter and compare the resulting impressions with the following explanations and scripture references.

We know that the mercy of God does nothing by halves. The spiritual restoration of the reconciled sinner is perfect before Him. Psalm 51:7; 103:12; Isa. 1:18. No symbol could so plainly set forth the completeness of Jehovah's acceptance of the penitent, as a Sin-offering in which a life was given up for the Altar, and yet a living being survived to carry away all sin and uncleanness. (Cf. Psa. 103:10-12; Isa. 53:6, 11, 12; Micah 7:19; John 1:29; Heb. 9:28; 1 Peter 2:24.)

"It would seem that the Day of Atonement was intended as an occasion for expressing more completely than could be done in the ordinary sacrifices the spiritual truth of Atonement with a fuller acknowledgment of the sinfulness and weakness of man and of the corruptible nature of all earthly things, even of those most solemnly consecrated and devoted to the service of God. It belonged to its observance especially to set forth, by the entrance of the high priest into the Holy Place, that Atonement could only be effected before the throne of Jehovah Himself (cf. Matt. 9:6; Mk. 2:7-10; Heb. 4:16); and by the goat sent into the wilderness, that the sins atoned for were not only forgiven, but carried wholly away. The rites were not in any proper sense supplemental, but were a solemn gathering up, as it were, of all other rites of atonement, so as to make them point more expressively to the revelation to come of God's gracious purpose to man in sending His Son to be delivered for our offences, and to rise again for our justification; to be our great High Priest forever, and to enter for us within the vail (Rom. 4:25; Heb. 6:20).

Personal Thought: "With the Lord there is mercy,
And with Him is plenteous redemption."
Am I showing that I appreciate the completeness of God's redemption of me?

Studies in Old Testament Characters

STUDY 6: MOSES, THE MAN OF GOD

7th Day: § 18. Legislation at Sinai

"The Lord reigneth; he is apparalled with majesty;.....
Holiness becometh thine house
O Lord, for evermore."—*Psalm 93.*

The portion for today is § 18, c. 17-26. Do not be disturbed because there is so much of it. There will be no attempt to examine it in detail. Referring to the Outline Study of the Book of Leviticus, in "Records," glance at what appears above the line of chapter numbers from 1-16, and read the words between the figures 17 and 26. The object for today should be by contact with the material under the influence of the Holy Spirit to come to a clearer apprehension of the necessity of holy living on the part of a child of God.

Read the sentence above the space on the Diagram in which are the figures 17-26, and look up the references there found.

Glance at 17:8-11, for the requirement to sacrifice in one place, and the prohibition to eat blood, with the reason.

What suggestion comes from 18:1-5 respecting the origin of the Hebrew laws? Did they spring from environment?

A glance at 18:6-23 (which treats of Unlawful Marriages, Unchastity and Molech worship) will suffice. You will wish to give a moment's thought to 18:24-30 for the side light which it throws on the extermination of the Canaanites (cf. 20:22, 23; § 2, 15:16).

Spend a few minutes on c. 19-22 (which contain a collection of miscellaneous laws regulating religious and moral behaviour, and regulations concerning priests and offerings), noting the frequency and connection of the word "*holy*," and the expression, "*I am the Lord.*" You might underline these in your Bible. Read 20:24-26; 22:31-33.

C. 23 contains a calendar of sacred seasons, with directions for observance; c. 25 relates to the Sabbatical and Jubilee years, and c. 26 contains promises for obedience and warnings against disobedience. Extract such thought of these as your time will permit. Read 26:44,45.

Personal Thought: "Holiness becometh thine house, O Lord." "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" Am I living a clean life?

Studies in Old Testament Characters

STUDY 7: MOSES, THE MAN OF GOD

1st Day: § 19. The Journeyings of Israel in the Wilderness

"Some Staffordshire colliers went to see the sights of London, and their surprise reached its height when one exclaimed: 'I say, Bill, they've got the same old moon here as we've got at Tipton!' The sights of London are still very wonderful and well worth seeing; but they've got the same old human nature there as they've got at Tipton and everywhere else under the sun."—*Ellen Fowler.*

Refer to Diagram X, Old Testament Records, for Outline Study of the Book of Numbers. Spend not more than three minutes upon this, reading over the titles in chapter spaces and also what is to be found in spaces A-M, omitting examination of references. Now read as directed under D, J, and K, of the Diagram. Afterwards under L, 1-5, read the New Testament passage in each instance first, and then spend only enough time on the chapter in Numbers to be able definitely and clearly to grasp the relation of the two.

We shall now consider the eight instances of murmuring found in Numbers.

First instance of murmuring. Read § 19 (Numbers), 11:1-3. Compare account of *first* murmuring after leaving Egypt, § 17, 15:22-25, noting the difference in treatment by God. What had occurred since then to account for this difference?

Second instance of murmuring. Rapidly read 11:4-35. In passing notice that the true meaning of vv. 31, 32 is that the quails flew near the ground and were thus easily caught by the people. Compare result of this murmuring (vv. 10, 33) with the result of the *second* murmuring after leaving Egypt, § 17, 16:3, 4, noting the difference in treatment by God. What had occurred since then to account for this?

Note God's treatment of Moses, notwithstanding his words in vv. 11, 12, 21, 22. But was the same spirit manifested by Moses as was in the people? (Cf. 1 Kings 19:4.) Is the following any explanation: "The meekness of Moses sank under vexation into despair"? Would such a manifestation as that described here likely have been attributed to Moses by tradition? But is it not perfectly true to nature?

Personal Thought: "Cast that he hath given thee upon the Lord, and he shall sustain thee." (Psalm 55:22, R. V. margin.) Am I in the habit of doing this?

Studies in Old Testament Characters

STUDY 7: MOSES, THE MAN OF GOD

2nd Day: § 19. The Journeyings of Israel in the Wilderness

"And they came to John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven."—*John 3:26, 27.*

Continuing the study of the incidents connected with the second murmuring recorded in Numbers, decide what is the most prominent characteristic of Moses which appears in the Eldad-Medad incident, 11:27-29. If you were to name *Faith* as the leading characteristic of Abraham; *Persistence* as the most prominent trait of Jacob, and *Purity* as strikingly manifest in Joseph, what would you mention as that for which Moses was most distinguished?

Third instance of murmuring. Read 12:1-16. In connection with v. 7, read Hebrews 3:1-6. Is any man of the Old Testament so far as you know put by God in a more intimate relation to Himself than Moses is here placed? Dwell upon the real meaning of *meek* (v. 3) in the light of the career of Moses as known to you thus far. Is it so much *submissive*, *compliant*, as, *unselfish*, *disinterested?* What do you think the meaning of the word *meek* is in the statement of our Lord, "I am meek and lowly"? What trait of character is displayed by Aaron here? (Cf. his yielding to the influence of the people in the matter of the golden calf.)

Fourth instance of murmuring. Read c. 13, 14. Recall the revelation to Moses of the character of God at the bush (§ 15, 3:14,15) as the powerful covenant-keeping Jehovah, and afterwards at the mount (§ 15, 34:6, 7) as the merciful Saviour, and re-read 14:13-19, noting how revelation is made the basis of intercession. This brings us face to face with one of the most important principles of prayer. Give a little time to meditation upon it.

Personal Thought: "We know that if we ask anything according to his will he heareth us" (1 John 5:14). Am I accustomed to seek to know from God's Word whether the petitions which I present are according to His will?

Studies in Old Testament Characters

STUDY 7: MOSES, THE MAN OF GOD

3rd Day: § 19. The Journeyings of Israel in the Wilderness

"Be ye not as the horse, or as the mule, which have no understanding: Whose trappings must be bit and bridle to hold them in."—*Psa. 32.*

Glance over the instances of murmuring studied yesterday and the day before, and note that in every instance since the departure from Sinai there has been swift and severe punishment. Observe whether the same is true of those to follow.

Fifth instance of murmuring. Read rapidly 16:1-40, noting especially vv. 5, 7, 11, 22, 26, 28, 38. What characteristic of Moses would you say is most prominent here?

Sixth instance of murmuring. Read 16:41-50. What is this record showing us about the patience of God? Consider the witness to the choice of Aaron as priest, vv. 47, 48, and c. 17. Glance at 18:1-7.

Seventh instance of murmuring. Read 20:1-13. Note the words and action of Moses, vv. 10, 11 (cf. v. 8). These give evidence of violent irritation. "The faithful servant of God worn out by the reiterated perversities of the people, at last breaks down, and in the actual discharge of his duties as God's representative before Israel, acts unworthily of the great function entrusted to him." Read Psa. 106:32, 33.

Eighth instance of murmuring. Rapidly read 21:1-9, and compare John 3:14-16. There yet remains much that is interesting in the book of Numbers, but it cannot be here considered. Read Psalms 78, and 106 if time will permit, and seek opportunity to read the entire book of Numbers through at a single sitting. In it is a wonderful revelation of the patience of God, as well as of the perversity of the human heart.

Personal Thought: "A generation that prepared not their heart aright,
And whose spirit was not steadfast with God."
Shall I not entreat God to give me steadfastness of spirit? Am I imposing upon the patience of God?

STUDY 7: MOSES, THE MAN OF GOD

4th Day: § 20. The Wilderness Hymn

"The worst trouble in the world is the trouble that does not know God, and so does not suffer. Without such knowledge there is no suffering. The sense of sin in the soul is the apprehension of Almighty God."

The impress of the weary wilderness is in every line of this 90th Psalm. The most fitting time to think of its composition is soon after the report of the spies. Read the poem following a division into three sections as follows: (1) vv. 1-6, in which *adoration* is prominent; (2) vv. 7-12, in which *confession* prevails; (3) vv. 13-17, which are full of *petition.*

The theme of this Psalm is "the frailty and brevity of human life, considered as a consequence of sin, and as a motive to repentance and obedience."

Read the Psalm again following an outline stated thus:
I. The Eternity of God contrasted with the frailty of man.
II. The reasons for man's transitoriness is his sin and the resulting displeasure of God.
III. The request, that in spite of sin, God would bless His people.

The poem begins with the thought of home, and ends with the same (cf. § 20, (Deut.), 26:15).

Read v. 12 in the light of the following: "A concise expression of the principle that determines the severity of punishment. God's displeasure as expressed by penalty, is measured by His high claims to respect and obedience."—*Dewitt.* Think of the illustrations of this principle in the eight murmurings and their results recorded in the book of Numbers.

Note that the mention of God's work, v. 16, is followed by reference to man's work in v. 17. A consideration of the brevity of life leads to the idea of work at the close. This is not without respect to its relation to the future, as is evinced in the words, "Thy glory upon their children." Cf. 1 Cor. 15:58.

"Although more than 3000 years old this Psalm is not antiquated. It is read over the dust of some hundreds of the children of men every week in London alone."—*Perowne.*

Personal Thought: Have I given sufficient thought to rendering God the fear that is due Him?

Studies in Old Testament Characters

STUDY 7: MOSES, THE MAN OF GOD

5th Day: § 21. Farewell Addresses, Song and Death of Moses

It was a pious monk who said: "Whosoever seeketh an interpretation in this book shall get an answer from God; whosoever bringeth an interpretation to this book shall get an answer from the devil."

Have you ever read any book of the Bible through without interruption? You should do this often. It has been asserted, and is likely true, that forty-two of the sixty-six books of the Bible are so short that any one of them may be read through in less than half an hour. From a continuous reading of a book, results most valuable, and attainable in no other way, may be secured.

Only three days remain for the study of Moses as he is presented to us in the O. T. Much thought has been given to the question of how best to adjust the material to the time. It is hoped that the recommendation about to be given will be faithfully followed.

Give practically all the time allotted to your Bible study for this and the two succeeding days, to reading (aloud if possible) without interruption the book of Deuteronomy. It is wished for each one that a single period of time might be secured in which the entire book might be read. Read rapidly but do not hurry. Give all your mind to the thought presented.

Before beginning to read today, spend two minutes only upon Diagram XI., in "Records," and then, as you read, do so with the thought of recording, when done, the most distinguishing characteristic of the material, and its most striking effect upon yourself. Probably without difficulty, you will be able today to read the First Address, the limits of which are 1:1-4:43.

Personal Thought: "God is nigh whensoever we call upon him." Deut. 4:7. Am I daily learning afresh the secret of the nearness of the Most High?

Studies in Old Testament Characters

STUDY 7: MOSES, THE MAN OF GOD

6th Day: § 21. Farewell Addresses, Song and Death of Moses

"Next to the birth and mission of Jesus Christ, the existence and institutions of the Hebrew people are the most important event in universal history. The founder of Judaism and the founder of Christianity are the two persons whose lives and labors have most extensively and powerfully influenced the progress and destiny of the human race. The truths which they revealed, the doctrines which they taught, have entered as the profoundest element into the civilization of mankind. While saving individuals, they have been the true power of nations, acting at once as the most vivifying and the most conservative principle in human affairs.

"The polity of Moses has a two-fold importance. It is important, first, from the perfection of wisdom, in which the work was accomplished; but still more important, secondly, from its consequences to the world. These consequences continue to this moment, and will continue through all coming time. Christianity itself sprang from the bosom of Judaism. Without the religion of Moses, the religion of Christ would never have been given to the world. It is, therefore, in a certain sense, undoubtedly true, that we owe to the Mosaic code the greater part of the light which we this day enjoy. Especially are we indebted to this code for a precious truth, which reason, left to itself, has never yet discovered; I mean the doctrine of the unity of God. By the possession of this truth a large portion of the human family have been happily rescued from the errors and immoralities to which the belief in many gods invariably leads."— *Wines*, in Preface to "The Laws of the Ancient Hebrews."

Did you in yesterday's reading note the prominence of the truth referred to in the last sentence of the quotation made above?

Glance over the suggestions of yesterday about continuous reading and proceed today from the point where you left off yesterday.

Personal Thought: In my Bible study today has the intellectual been sufficiently prominent? Have I actually given my mind to it as I would do to mathematics or to language? Has the spiritual predominated over all?

Studies in Old Testament Characters

STUDY 7: MOSES, THE MAN OF GOD

7th Day: § 21. Farewell Addresses, Song and Death of Moses

"Inspiration apart, Moses possessed all those endowments and qualities which form the consummate statesman and chief magistrate: an intellect of the highest order; a perfect mastery of all the civil wisdom of the age; a penetrating, comprehensive and sagacious judgment; great promptness and energy in action; patriotism which neither ingratitude, ill treatment nor rebellion could quench, or even cool; a commanding and persuasive eloquence; a hearty love of truth; an incorruptible virtue; an entire freedom from selfish ambition; an invincible hatred of tyranny and injustice; a patient endurance of toil; a courageous contempt of danger; and a greatness of soul in which he has never been surpassed by the most admired heroes of ancient or modern times. Comprehensiveness, grasp, force, sagacity, were the predominant characteristics of his mind; magnanimity, disinterestedness, an enthusiastic devotion to liberty, and an ardent but rational piety, the leading qualities of his heart."—*Wines* in Commentaries on the Laws of the Ancient Hebrews, p. 126.

The above is a remarkable summary. After reading today as suggested two days ago you will want to come back to this for a real perusal. Seek time to test the accuracy of this estimate of character by taking each statement, and with it before you, thinking through the story of Moses.

Personal Thought: "Moses, whom the Lord knew face to face." Deut. 33:10. After all, what is the secret of true success in any life? Do I know God, or do I merely know about Him?

Studies in Old Testament Characters

STUDY 8: JOSHUA AND THE JUDGES

1st Day: § 22. Preparation for the Conquest of Canaan

"In the early part of my biblical studies some 30-35 years ago, when I first began the critical investigation of the Scriptures, doubts and difficulties started up on every side like the armed men whom Cadmus is fabled to have raised up. Time, patience, continued study, a better acquaintance with the original scriptural languages and the countries where the sacred books were written, have scattered to the winds nearly all these doubts. I meet, indeed, with difficulties still, which I cannot solve at once, with some, where even repeated efforts have not solved them. But I quiet myself by calling to mind that hosts of other difficulties, once apparently to me as formidable as these, have been removed, and have disappeared from the circle of my troubled vision. Why may I not hope, then, as to the difficulties which remain? Every year is now casting some new light on the Bible, and making plain some things which aforetime were either not understood or were misunderstood. Why may not my difficulties be reached by some future progressive increase of light?"—*Prof. Stuart* in Canon of the Old Testament.

Spend not more than two minutes on Diagram XII, O. T. Records.

Read § 22, 1, noting the relation of: (1) Knowledge of and meditation upon God's law; (2) Courage; (3) Activity.

Read § 22, 2, noting especially vv. 10, 11, 24 (cf. § 19, 14:13). Think for a moment of the revelation of the true God which was being made beyond the bounds of Israel by all these events. Be looking for references to this in the future. Read James 2:25. But did Rahab work before she had faith? Read again § 22, 2:10, first clause. "Faith alone justifies, but not the faith which is alone." Read James 2:14, last clause (R. V).

Read § 22, 3:1-5:1. Note especially 3:3, 4; the object of the heap of stones, 4:21-24 (cf. § 2, 18:19; § 16, 12:26, 27; § 17, 13:14); the strategic effect of the movement, 5:1.

Personal Thought: "Thou shalt meditate therein.....that thou mayest observe to do." Is my Bible study practical?

Studies in Old Testament Characters

STUDY 8: JOSHUA AND THE JUDGES

2d Day: § 23. The Central, Southern, and Northern Campaigns

"It was terrible surgery this; but it was surgery, and not murder: the excision of the cancer, that the healthy part might remain. The words of Carlyle touching Cromwell's work in Ireland, fit this case: 'An armed soldier, solemnly conscious to himself that he is the soldier of God the just,—a consciousness which it well beseems all soldiers and all men to have always—armed soldier, terrible as death, relentless as doom; doing God's judgments on the enemies of God! It is a phenomenon not of joyful nature; no, but of awful, to be looked at with pious terror and awe.' "—*Moorehead.*

In reference to the extermination of the Canaanites, read § 2, 15:16; § 18 (Leviticus), 18:21-25, 27-30; 20:1-24; § 21 (Deut.) 12:29-32; and 20:10-18. Read also § 23 (Joshua) 2:9, 10; 9:1, 2, 9, 10; 11:1-5, and consider that opposition to Israel was really evidence of the most decided rejection of Jehovah in the face of unimpeachable evidence of His existence and superiority to idols. The nations were not destroyed without the most ample warning and long continued opportunity to avert the catastrophe.

Joshua's "scheme of invasion was to drive his army suddenly, like a wedge, right into the middle of the country. By that movement he separated his enemies, prevented any too large combinations against him, and was enabled to take his foes in detail."

The account of the Central Campaign is found in § 23 (Joshua), 5:13-9:27; that of the Southern Campaign is found in 10:1-43; and that of the Northern Campaign is found in 11:1-12:24. The time left for study today will regulate your treatment of this material. You should seek to extract the thought, not missing such features as: (1) The emphasis of the work as God-imposed; (2) The recognition of a distinct supernatural element introduced, however, at crises only; (3) The promptness in action of Joshua; (4) The repeated encouragements to Joshua; (5) The solidarity of the Nation as indicated by the reason for the defeat at Ai; (6) The necessity of absolute obedience. Refer to a map for at least a general idea of the movements of Joshua.

Personal Thought: "As the Lord commanded....so did Joshua; he left nothing undone of all that the Lord commanded." Would these words be true of the past twenty-four hours of my life? Am I determined to live so that they may be true of today?

Studies in Old Testament Characters

STUDY 8: JOSHUA AND THE JUDGES

3d Day: § 24. The Inheritance of the Tribes; Last Acts and Words of Joshua

In § 24 (Joshua), 13-21, is given an account of the distribution of the land among the tribes. You would do well at least to glance over it.

The last two chapters of Joshua should be read pretty carefully. After your own reading and noting on paper of two or three of the most striking features, compare the following: (1) The earnest solicitude of Joshua for the future of the people as indicated in his calling first the elders (23:1) and again not only the elders, but the people together (24:1) for counsel; (2) The emphasis in the first address (c. 23) of the fidelity of God as proved in the past in doing them good, and the argument from this that evil must ensue if they did wrong (v. 15); (3) The reference to the book of the law (23:6) and the covenant (23:16) and their emphasis of the requirement to keep from idols and to serve God only; (4) The marginal reading of 23:10; (5) The opportunity given (c. 24) to the people to choose to select Jehovah (cf. their election of Him at the mount when the Theocracy was established) or to prefer idols; (6) The method of Joshua in first recounting the goodness of God in the past, and then publicly casting his vote for Jehovah; (7) His testing of the people, vv. 19, 20; (8) The witness pillar and what was said when it was set up.

Take a moment to note the prominence, in the first part of Joshua, of the thought that not one thing should fail of all that God had spoken, and the emphasis of the same as a matter of experience in the latter part of the book.

Spend a moment on an estimate of the character of Joshua and the message of his life, as suggested by the first paragraph for today, and compare with the following: "Throughout he is the fearless soldier, the straightforward leader, the simple, unquestioning executor of the divine will." "Joshua sets before us the energy of faith which, grounding itself on the promise of God, and trusting Him, loyally addresses itself to the appointed task."

Personal Thought: "As for me and my house." Is my religion a service of God in sincerity and in truth, so that whatever others do, my allegiance and faithfulness will not waver?

Studies in Old Testament Characters

STUDY 8: JOSHUA AND THE JUDGES

4th Day: § 25. The Earlier Judges until Gideon

"The story of the Judges is one in which the impression of wars and social chaos and 'evil in the sight of the Lord' and the retributions of His holy government predominates. There is much in the development, much in the character and doings of even the best of the men whom God raised up, which cannot be reconciled with the testimony of the Christian conscience. But we must recollect that the Christian conscience is an unfolding of those last days in which God has spoken in His Son. Chrysostom has remarked that one can get at the truth of an earlier time only by investigating 'the period, cause, motive, difference of person, and all the attendant circumstances'; and he has added with striking force that the highest merit of the Old Testament Scriptures is that we now see the defects of that time; that 'if they had not trained us so well that we have become susceptible of higher things, we should not now have seen their deficiency.'"—*Lang*, in Men of the Bible.

Read Psalm 106:34-46 for a graphic description of the times of the Judges. Glance at Diagram XIII, Old Testament Records, reading Observation 8.

Refuse to be side-tracked by difficulties, and give today's time to § 25 (Judges), 1:1-5:31, after reading the following: The Introduction (1:1-3:6) is designed to prepare for the succeeding narrative "by explaining how it was that the heathen nations were still so powerful and the Israelites so destitute of divine aid." "Keep yourselves from idols" is the chief lesson of the history of the Judges. Ask yourself: Does the command given Israel to exterminate the nations appear the more justifiable when one takes into account the evil effects of Israel's failure to do so?

Personal Thought: "Curse ye Meroz.....because they came not to the help of the Lord." Is there a call to me to undertake in behalf of God's cause to which I am today refusing to give heed?

Studies in Old Testament Characters

STUDY 8: JOSHUA AND THE JUDGES

5th Day: § 28. Internal Glimpses of the Times of the Judges

"So prone are mortals to their own damnation, it seems as though a devil's use were gone."

Today sketch three stories of the age of the Judges, which reveal something of the manners and morals of the times. There is good reason for believing that the first two belong early in the period.

First Story. § 28 (Judges), 17, 18. Read 17:6; 18:1; and 18:31. Read 17:5, and then v. 13. Is there indication that Micah's conscience was not altogether clear about the worship in his house? Read the sentence which follows and then sketch the whole story rapidly with special reference to an estimate of the character of the Levite. "Want of maintenance, no less than conscience, draws him on to the danger of idolatrous patronage. When need meets with unconscionableness, all conditions are easily swallowed, of unlawful entrances, of wicked executions." Read 1 Kings 12:28-31.

Second Story. § 28 (Judges), c. 19-21. Read 21:25. As you sketch this narrative you will probably be impressed by the real unity of the nation even in that time of social chaos, and also by the power of the central ordinances of worship in the life and destinies of Israel.

Third Story. § 28 (the Book of Ruth). "For pathos, sweetness and unaffected naturalness it is unsurpassed." "The impression left on the mind by the two previous narratives is that which is naturally caused by records of unrest and anarchy. But, lest it might be supposed that all nobility and grace had vanished from the life of Israel, a short book expressly connected with 'the days when the Judges judged,' exhibits a series of pictures which show how much piety and simplicity of manner adorned even those rude days, how much was worth preserving because it had the possibility of higher things."

Rapidly, but with as much care as your time will permit, read the book of Ruth. Note especially 1:16, 17; 2:3, 12; and the genealogy in 4:18-22. "The glory of Israel culminated in the son of Jesse, and all that illustrated his ancestry was of paramount interest to the nation." Read Matthew 1:2-6. On the kinsman redeemer, read Deut. 25:5, 6; Leviticus 25:25-28, 47-50.

Personal Thought: "Her hap was to light on the portion of the field belonging to Boaz." "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Do I still believe in luck?

Studies in Old Testament Characters

STUDY 8: JOSHUA AND THE JUDGES

6th Day: § 26. Gideon and His Successors

"And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief."—*Mark.*

Read § 26 (Judges), 6:1-10:5 rapidly but thoughtfully, without interruption, except to check striking thoughts with pencil in the margin. At once record that which has been most helpful to you. You might mention this in some letter which you write to a friend today.

"The most marked thing in Gideon is that he does believe and yet finds that he wants help to his faith. That state of mind God is always ready to meet. God has no signs for any man who wants help to doubt; and therefore our Lord Jesus scornfully refused the Pharisaic request for a sign."

"God always has something for the faith-strengthened man to do or to bear or to suffer. If God gives His good help, and makes men strong in faith, He will be sure to put to the test the faith which He has strengthened."

"Distinguish between the desire to be assured that he really had a promise from God, and doubts as to God's faithfulness or power to fulfil His promise. Of the latter there is not a trace in Gideon's character."

Read Hebrews 11:32.

Personal Thought: "The sword of the Lord and of Gideon." Do I practice the principle that howsoever efficient my equipment for Christian work may be, I am nothing without God's effectual energizing?

Studies in Old Testament Characters

STUDY 8: JOSHUA AND THE JUDGES

7th Day: § 27. Jephthah and Samson

What is strength without a double share
Of wisdom? Vast, unwieldly, burthensome,
Proudly secure, yet liable to fall
By weakest subtleties, not made to rule
But to subserve where wisdom bears command.
—*Milton* in Samson Agonistes.

Do not spend more than ten minutes on § 27 (Judges), 10:6-12:15. Record your strongest impression, and then read the sentence which follows here.

"How much more intelligent does Jephthah become when we remember that he was raised up from the half-civilized region of the Eastern tribes; in the wildness of his freebooting life, in the rashness and ignorance of his vow; in the savage vengeance which he exacted from the insolence of Ephraim—a Bedouin chief rather than an Israelitish judge."—*Stanley*, Sinai and Palestine.

Read again the sentiment at the head of this page.

"The power of Samson lay in his impulsive practical joking—the man must be doing something odd. And this was just the ministry God wanted at that particular time....the immoralities are not revelations of the particular man. They are common to man; and in studying Samson the effort should be made to discover what was distinctive of him, the thing which was the weapon for his special ministry....At a time when 'there was no more spirit in them' he made the people laugh. He turned the laugh against the Philistines. He showed the Philistine up in his stolidity, his blind idolatry, the cowardice behind all the bullying. He bade his brethren be of good cheer....He is the man who 'served God in his generation' in the use of the gift of giant-like playfulness. Samson 'began to deliver Israel.' Let him do his preparatory work—it was the work of the hour—God will surely bring forth the men to follow on and complete the deliverance."—*Tuck*, in Revelation by Character.

In the light of the above give what time you have left to the story of Samson (§ 27, c. 13-16).

Personal Thought: "He wist not that the Lord was departed from him," but he found it out soon after. Is the Lord with me? On what condition will He be with and abide in me?

Studies in Old Testament Characters

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

1st Day: § 29. The Early Life of Samuel

"Were I to mark down what might be called my chronological experience as a Bible reader, I should not hesitate to say that, up to this moment, my careful perusal of the Bible has increasingly confirmed my faith in its divine inspiration and authority. Without proceeding one page beyond the book of Ruth, I know of a surety that the preceding portions of the Bible are not the work of inventors, dreamers or impostors. The composition is too artless for a schemer, the history is too vivid for a dreamer, and the morality is too exacting for a libertine. My knowledge of the Bible increases my reverence for it in every respect."—*Joseph Parker.*

Look up on a map the location of: (1) Ramathaim-Zophim, known also as Ramah, and later as Arimathœa; (2) Shiloh. Read Joshua 18:1.

Spend two or three minutes on Diagrams XIV, XV, in order to secure a general idea of the contents and arrangement of the books of Samuel.

Rapidly read § 29, (1 Sam.) 1:1-4:1a, checking such expressions and thoughts as you feel you would like to return to for further thought. Make a brief record of the results of your reading.

Did you find in the section any verse or expression suitable for memorizing? Would it not be well to carry out into each day from the Bible study hour some thought in the very words of the Scripture?

Where in the story of Hannah is there evidence of faith? Compare Hannah's song with the "Magnificat," Luke 1:46-55.

Glance over the material for the day for characteristics of Samuel as a child, such as obedience, honesty, etc. Note that he is an illustration of the fact that God has dealings with the young.

Read in order 2:18, 26; 3:7, 19-4:1a. What is a prophet? Was prediction the chief work of a prophet? What place did prediction have in the work of a prophet? Read Luke 24:27.

Personal Thought: "Now Samuel did not yet know the Lord." But he knew about the Lord. Do I merely know about the Lord, or have I a personal acquaintance with Him?

Studies in Old Testament Characters

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

2d Day: § 30. Invasion of the Philistines; Judgment on the House of Eli
§ 31. The Ark of God
§ 32. The Gathering at Mizpah; Ebenezer

"Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul would reach."

"The signal downfall of the nation which took place in Samuel's day, —when the ark, the symbol of the people's unity, was captured by the Philistines,—prepared the way for a great change. Samuel became a judge in a different sense from his predecessors. He was not a mere warrior or hero raised up to put down a particular foe. He was the restorer of the whole land; one who brought the different parts of it into connection with each other,—who made them feel the blessings of a common organization,—the necessity and happiness of being subject to government, the misery of a condition of things in which each man did that which was right in his own eyes."—*Maurice* in Prophets and Kings.

Samuel stands a most conspicuous example of faith, patience, integrity, self-sacrifice and intercession. From now until the end of this Study, keep these five characteristics in mind and note on a slip of paper how they are emphasized.

Read § 32, 7:2-6. Note the marginal reading of v. 2. For answer to question in v. 3, see 2:17. Read also 7:4. On either side of this passage (7:2-6), is a record of a war between Israel and the Philistines. The work for today is to secure by rapid reading the facts about each, and to account for the defeat of Israel in one instance, and for her victory in the other. Read the passage at once. It includes §§ 30-32.

Did you notice how ineffective the ark of God was among the Israelites, and how effective it afterwards was among the Philistines? How do you account for this difference?

Read Jeremiah 6:9-14; Psalm 78:55-66.

Personal Thought: "Serve Him only and He will deliver you." Is this true of individuals as well as of nations? Does it help explain any bondage in my own life?

Studies in Old Testament Characters

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

3d Day: § 30. Invasion of the Philistines; Judgment on the House of Eli
§ 31. The Ark of God
§ 32. The Gathering at Mizpah; Ebenezer

"Here on earth the influence of one who asks a favor for others depends entirely on his character, and the relationship he bears to him with whom he is interceding. It is what he is that gives weight to what he asks. It is no otherwise with God. Our power in prayer depends upon our life. Where our life is right we shall know how to pray so as to please God, and prayer will secure the answer. The man who is ready to risk all for God can count upon God to do all for him."—*Murray.*

The lesson of chapters 4 and 7 is so important that today will be given to it. In chapter 4 we see the result to Israel of being in the wrong place; in chapter 7 we see the result of being in the right place. Samuel here is a striking illustration of the large influence with men and with God which one may have who is right with God.

Read the chapters thoughtfully, checking what impresses you. Read again the opening sentence by Murray, and afterwards note what follows on this page.

Observe that in 4:3 the ark is spoken of as the deliverer, and that in 7:3 Samuel's words are: "Prepare your hearts unto the Lord and serve Him only; and He will deliver you." You should not miss noting the effect of the presence of the ark in Philistia. "The glory which had departed from Israel, was vindicated in the darkness and solitude of the temple of Dagon."

Spend any time which you may have remaining, in reflection upon the character of Samuel as thus far revealed. Read again the sentence by Murray.

Personal Thought: Can I look back to one or more definite experiences in which God's hand was signally manifested in response to prayer? Did I pause and devoutly acknowledge the help of God on such occasions? Is my present prayer life satisfactory? Do I prevail for others? Do people recognize me as an intercessor and when in trouble ask me to pray for them?

Studies in Old Testament Characters

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

4th Day: § 33. The Request of the People for a King

"*Think truly*, and thy thoughts
Shall some soul's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A grand and noble creed."

Thoughtfully read § 33 (c. 8), checking in the margin what impresses you.

Did you notice: (1) The expression twice used, "like all the nations"? (2) Did this consideration have greater weight with the people than the conduct of Samuel's sons? In order better to estimate the character of Samuel's sons read again v. 3, and dwell for a moment upon the type of man here described. Do you know of any who do the same today? What must follow toleration of political corruption?

Compare the plèa of the people in c. 8 and the words "like all the nations" with Numbers 23:9, and Deut. 33:28, 29, where it is declared that the glory and happiness of Israel is to be their unlikeness to other nations in having the Lord for their King and Lawgiver.

Note the self-will of the people—their determination at all hazards to have a king and the fact that Samuel was directed to yield to their demand. Recall the scene at Mt. Sinai and note that the people there freely chose Jehovah to be their king. It might be well to glance over Exodus 19 and 24 to get this clearer. This is worthy of special note as it shows how in contrast with other nations of antiquity, in Israel, the people had a controlling voice in the election of their rulers.

Read v. 22. Why this dismissal? Read Deut. 17:14-20.

Recalling your thought about the functions of a prophet, test its accuracy by the part which Samuel is here in c. 8 represented as taking, and compare Ex. 7:1.

Personal Thought: "That we also may be like all the nations." Does fear of being counted peculiar ever swerve me from the known path of rectitude? Shall I today yield to the temptation to do wrong on the plea that "they all do it"?

Studies in Old Testament Characters

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

5th Day: § 34. The Anointing, Election, and Establishment of Saul as King

"Samuel belonged to a transition period. It was appointed to him to pilot the nation between two stages of its history; from a republic to a monarchy; from a condition of somewhat casual and indefinite arrangements to one of more systematic and orderly government. The great object of his life was to secure that this change should be made in the way most beneficial for the nation.

"Samuel was the last of the judges, and in a sense the first of the prophets. The last of the judges, but not a military judge; not ruling like Samson by physical strength, but by high spiritual qualities and prayer. In this respect his function as judge blended with his work as prophet. Samuel was the first of a succession of prophets whom God placed side by side with the kings and priests of Israel to supply that fresh moral and spiritual force which the prevailing worldliness of the one and formalism of the other rendered so necessary for the great ends for which Israel was chosen. With some fine exceptions, the kings and priests would have allowed the seed of Abraham to drift away from the whole purpose for which God had called them; conformity to the world in spirit if not in form was the prevailing tendency; the prophets were raised up to hold the nation firmly to the covenant, to vindicate the claims of the heavenly King, to thunder judgments against idolatry and all rebellion, and pour words of comfort into the hearts of all who were faithful to their God, and who looked for redemption in Israel."—*Blaikie*, in Expositors' Bible.

With care read § 34, c. 9, 10, looking specially for the revelation of character in Samuel which they give, and also for the evidence and method of the providential government of God in the world. Read 1 Cor. 13:4-7, and note how Samuel was an illustration of their truth.

Glance at Psalm 2, reading vv. 2 and 12. Now read again § 34, 10:1. Read Is. 9:6, 7, for a description of the government of the true Messiah.

Think for a moment what the occasion was for the various signs given to Samuel. After you have decided upon this, read 9:21.

Personal Thought: "The thing displeased Samuel.... and Samuel prayed unto the Lord." Do I pray when I am displeased? Is it a habit with me to resort to God in prayer when in any difficulty?

Studies in Old Testament Characters

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

6th Day: § 34. The Anointing, Election, and Establishment of Saul as King

§ 35. Samuel's Farewell

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways."

"The last representative of the old Judges, the first of the regular succession of Prophets, the inaugurator of the new monarchy, Samuel occupied the most trying of all positions, to stand between the Old and the New, and to mediate successfully between them. He lived from one age into another, and threw his full sympathy—most difficult of achievements—into the wants of both periods. His sublime figure stands out in the pages of Holy Writ as a signal example of Faith, of Patience, of Integrity, of Self-sacrifice, through a long and trying career, fulfilling the promise of those early days in Shiloh when 'he grew on, and was in favor both with the Lord, and also with men!'"—*Kirkpatrick*, in Cambridge Bible Commentary.

For the occasion and fact of Saul's establishment on the throne, and Samuel's improvement of opportunity to do the work of the true prophet, read § 34, c. 11 and § 35, c. 12.

What estimate of Saul may one form from chs. 9-11?

Compare Samuel's warnings at Ramah (c. 8), and at Mizpah (c. 10), with those at Gilgal (c. 12). Why did he return to the same subject and enlarge upon it as he did? How on this last occasion did he give weight to the counsels which he pressed upon the people? Why did he make such explicit reference to his own past life? Does good advice depend for acceptance alone upon its intrinsic excellence?

Take a little time for quiet thought about Samuel as you have learned to know him. Have you any fault to find with him? What was his distinguishing trait of character? What was the secret of his influence? In what respects did he mold his age? Did his age much mold him? What most molded him? Who most molded him? How did he further the preparation of the world for Christ?

Personal Thought: "As long as he liveth he is granted unto the Lord." These are the words of dedication of Samuel by his mother. His life shows how fully Samuel entered into the realization of the grant of his mother. Is my life fully and forever given to God?

Studies in Old Testament Characters

STUDY 9: SAMUEL, THE JUDGE AND PROPHET

7th Day: General Summary of the Character of Samuel

Few historical characters are so worthy as Samuel of close study. Give your time today to thought about him as he is revealed in §§ 29-35.

Perhaps no better brief description of the career of Samuel could be given than in the words, "Patient continuance in well doing" (Rom. 2:7). Think through his life, aided when necessary by referring to the records, and test the adaptability of these words.

Refer to 2d Day, 3d paragraph, of this Study for recommendation, which it is hoped you have been following. Here review and revise what you have written down. You ought to have here the basis for an effective public address. Recall the meaning of the name Samuel and the reason for its choice (§ 29, 1:20). Is there any feature of Samuel's career more prominent than his prayer-life? Go through the record again with this in mind, noting the occasions, the objects, and the results of Samuel's prayers. Review again the two notable instances of intercession recorded in c. 7, 12.

Let your mind run over the history from Abraham to Samuel for instances of prayer in general and of intercession in particular. If time will permit, re-read the notable intercessions of Abraham and Moses (§ 2, 18; § 18, 32; § 19, 14).

In estimating the influences which entered into the formation of the character of Samuel, is any to be placed before that of his mother? If not pressed for time, review here the lesson on the method of the prayer of faith which is given in c. 1. First read vv. 10, 12, 19, 27. Read the following references and attempt to express in a word or two the thought of each as related to prayer, e. g., Real want, Definiteness, etc.: (1) vv. 2, 6, 7; (2) vv. 10, 11; (3) v. 11; (4) v. 12; (5) v. 13; (6) v. 18; (7) vv. 19, 20; (8) v. 20; (9) vv. 22, 24; (10) v. 27; (11) v. 28; (12) 2:1-10.

Personal Thought: "Prayer is not merely the cry of the suppliant for mercy; it is the highest forth-putting of his will by man, knowing himself to be of divine origin, created for and capable of being, in king-like liberty, the executor of the counsels of the Eternal."—*Murray.* Have I begun to know the secret of prevailing with God in prayer?

Studies in Old Testament Characters

STUDY 10: SAUL, THE REJECTED OF THE LORD

1st Day: § 36. Saul's Wars with the Philistines

"I am glad to think
I am not bound to make the wrong go right,
But only to discover and to do,
With cheerful heart, the work that God appoints."—*Jean Ingelow.*

The central thought for today is the disobedience of Saul and its disastrous results.

Read § 36, (1 Sam.) 13:5-15. Re-read v. 8 and read § 34, (1 Sam.) 10:8. This command probably was repeated. Saul had been chosen by Jehovah to deliver Israel, but was not at liberty to begin the war until commissioned by Samuel. "It was really a test whereby should be proved whether the king was a theocratic ruler or a self-willed despot, whether he would take his directions from the co-ordinate authority of the inspired prophet, or be guided by his own will and caprice. The working of the two independent powers, the regal and the prophetic, was tried by the order in question."—*Deane.* Note that Samuel departed without any apparent protest on the part of Saul. What does this suggest as to the state of Saul's mind? As you proceed remember that Saul went warring against the Philistines at his own charges.

By rapid reading secure the general thought of (1 Sam.) 13:15-14:52, noting on a slip of paper any revelation of Saul's character therein found. Compare the result with the following paragraph.

Saul's characteristic impatience, and failure to wait on God, is seen in 14:19, 20. The same is manifest in 14:36 where the priest checks him. Read v. 36a and v. 46. The Philistines were not exterminated as Saul suggested. He at last fell on his own sword to escape their cruelty. This campaign was a failure in spite of Saul's best efforts. The victory in it was due to another who ventured in faith in God. Read 14:6. The rash oath which brought only disaster, suggests that Saul was desperate and growing in a determination to win in spite of Samuel's desertion.

Personal Thought: Saul's emergency was great but he ought to have waited for Samuel. Does any emergency, however great, justify me in violating the will of God? Do I ever attempt, as Saul did, to go on and win in spite of conscious desertion by God? How essential to my daily living do I consider a conscience void of offense to be?

Studies in Old Testament Characters

STUDY 10: SAUL, THE REJECTED OF THE LORD

2d Day: § 37. The Rejection of Saul

"We may never go back, but there is a point from which we may never go upward."

The lesson of the passage for today is perfectly plain. Read § 37, (1 Sam.) 15:1-35, making record of striking thoughts and impressions, being on guard not to miss the great central teaching summarized in v. 22. What was the point in Saul's life from which he could not go upward? Get vividly before you this interview between the consistent, faithful Samuel and the guilty, wavering, evasive Saul. It is a battle of giants.

The following is from *Note v.* of the Appendix of the Cambridge Bible on 1 Sam., by *Kirkpatrik.* Its bearing on today's text will be apparent: "The 'moral difficulty' of the exterminating wars of the Israelites is admirably treated by Prof. Mozley in his lectures on the Old Testament, entitled Ruling Ideas in Early Ages. (See especially Lectures IV. and X.) Such wars, involving the innocent along with the guilty in a common destruction, are incompatible not only with the law of love, but with the idea of justice taught by the gospel. How, it is asked, could they ever have been commanded by God? It is replied that God is the author of life and death, and that He has the right at any time to deprive any number of His creatures of life, whether by the natural instrumentality of pestilence or famine, or by the express employment of man as the instrument of destruction. This is Butler's defence in his Analogy, Part II, Ch. 3. This as an abstract defence is unquestionably true, nor can it be denied that as soon as a divine command to exterminate a whole people becomes known to another people, they have not only the right, but are under the strictest obligations to execute such a command. Mozley's Ruling Ideas, p. 84. To some minds such a command seems strange and perplexing, but it must be remembered that there are times when a signal demonstration of divine justice is needed for mankind in the interests of morality; that there are times when stern judgment is the truest mercy; and that the penalty of premature physical death is by no means the

STUDY 10: SAUL, THE REJECTED OF THE LORD

2d Day: § 37. The Rejection of Saul

most terrible fate which can overtake men even in this world. But the difficulty still remains, how a nation could be convinced that it was to be the executioner of God's judgments, and how it could execute them in so terrible a way without injury to its moral consciousness. The solution is to be found in the defective Oriental idea of justice. The destruction of a nation for the sin of its ancestors, or of a family for the offence of its head, was a common Oriental practice. It was not repugnant to the current sense of right. This indiscriminating kind of vengeance was due to the defective sense of human individuality, the want of a true perception of the rights and responsibilities of each man as an independent being. This feeling was, no doubt, shared by the Israelites. But with them such acts were expressly prohibited as a part of ordinary judicial procedure (Deut. 24:16), and in this respect they were on a higher level than other Oriental nations. But when God saw fit by the mouth of a prophet who was recognized as His accredited messenger to enjoin the execution of such a sentence, there was no moral resistance to it. It could be accepted without hesitation as coming from God, and executed without any violation of their sense of justice. Such commands were an 'accommodation' to the moral and religious state of the nation to which they were given. Revelation is progressive, and God's dealings with the chosen people, while designed to raise and educate them, were necessarily conditioned by their moral state at any given period. It need hardly be said that such commands are inconceivable under the gospel dispensation."

Return in thought to the interview between Samuel and Saul before considering the Personal Thought.

Personal Thought: Is my manner of life such that I am afraid to be confronted concerning it by a man of God? What wilfulness, or carelessness or self-seeking am I hiding from myself or others by punctiliousness in religious observance? Let me judge myself that I may not be judged.

Studies in Old Testament Characters

STUDY 10: SAUL, THE REJECTED OF THE LORD

3d Day: § 38. The Anointing, Advancement, and Popularity of David

"Investment by God with authority is the supreme test of character."

Read § 38, (1 Sam.) 16:2, 14, 23; 18: 8, 9. What light do these passages throw upon the character of Saul? Saul's eyeing David indicates that he recognized him as the successor to the throne of whom Samuel had spoken. There is no need to suppose that he knew that Samuel had anointed David.

Read § 36, (1 Sam.) 13:14, and be watching for characteristics in David which mark him as worthy of this description. Does this passage refer to characteristics or to a characteristic? If the latter is meant, what was it? Read Acts 13:22. Note the last clause. What was the most striking characteristic of Saul? What was the spirit of the people which demanded Saul? Were the people given a king after their own heart? What was the most striking characteristic of David's greater son? Read John 4:34; Heb. 10:5-7. Read Psalm 89:20a.

You have probably already noticed that today's passage contains an account of the second war of Saul with the Philistines. You will recall that he did not in the first war have his way in leaving not a man of them. Who gained the victory before? Whose is the glory now?

It were impossible, if desirable, to treat here many of the difficulties which may be suggested. For explanations, consult available Bible helps. But do not take the time of your morning devotional hour for this. Might not help on difficult points often be sought in interviews with Professors, Ministers and godly Christian acquaintances? The Cambridge Bible is recommended to any desiring to purchase a brief, valuable, cheap commentary on the books of Samuel. See this help *in loc.* for explanations of (1) 16:2b; (2) 16:14b, 23a; (3) the two accounts of David's introduction to court, etc.

Scan § 38, (1 Sam.) 16:1-18:9, as carefully as your time will allow, for the revelation of Saul's character there found. Record the results.

Personal Thought: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." In living is it my aim to please men or God? What place has the cultivation of my heart-life in my thought? How may I henceforth more rapidly advance in true soul culture?

Studies in Old Testament Characters

STUDY 10: SAUL, THE REJECTED OF THE LORD

4th Day: § 39. Saul's Early Attempts on David's Life

"Envy at other's good is evermore
Malignant poison sitting on the soul;
A double woe to him infected with it.
Of *inward* pain the heavy load he bears,
At sight of joy *without*, he ever mourns."

The section for today most strikingly contrasts Saul and Jonathan, his son and heir apparent to the throne, in their treatment of David, whom both recognized as the coming king. Read § 39, (1 Sam.) 20:13-17, 30-34.

In Saul's efforts to destroy David, we have a signal illustration of God's method of making the wrath of man to praise Him, and to work out His own wise purposes; *e. g.*, when Saul appointed David over a thousand it was in the hope of having him cut down in battle, but the result was a decided gain for David in the esteem of the people, and in discipline for the future. Be looking for other illustrations of this principle.

There is manifest in Saul a strange but natural conflict between the better impulses of his nature and the worse. Because of the former which prevailed in his saner moments, and on account of public opinion, he retained David in his service.

As you read today, note to what cowardly and treacherous hypocrisy Saul's jealousy reduced him. This day's study should lead to faithful self-examination to discover if this soul poison is within.

With the care which your time will permit, read § 39, (1 Sam.) 18: 10-20:42, recording the most striking thoughts.

Personal Thought: Do I recognize the fact that a man can receive nothing except it be given him of God? Do I envy anybody? Do I appreciate the greatness of the sin of envy and the danger one is in who is wrongly jealous? What are the roots of envy? What is God's way for one to win victory over envious and jealous thoughts?

Studies in Old Testament Characters

STUDY 10: SAUL, THE REJECTED OF THE LORD

5th Day: § 40. David's Life as an Exile

"Envy is the daughter of Pride, the author of Murder and Revenge, the perpetual tormentor of Virtue. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver, which consumeth the flesh and drieth up the bones."—*Socrates.*

We shall examine the section for its revelation of Saul, returning to it later in our study of David. First of all read § 39, (1 Sam.) 18:9; 20:30, 31; § 40, (1 Sam.) 22:6-8; 23:16-18; 24:20, 21; 26:25.

From these passages it is perfectly clear that Saul was resisting the known will of God in fighting against David. Read again 24:20, 21, noting the words, "I know that thou shalt surely be king." Study Saul as contrasted with Jonathan in the following passages: § 39, (1 Sam.) 19:1-7; § 40, (1 Sam.) 23:16-18.

You have now the key to the situation. It will be necessary for you to pass over details as you read the portions indicated below for the light which they throw on the character of Saul. May this wrecked life be a real warning to every student of these pages. He fails who fights against God.

Spend the remainder of your time on chapters 21-24 and chapter 26 of the section. The following topics may aid in grasping the thought. Spend the greater part of the time on (3) and (4): (1) Saul's ruthless murder of the priests at Nob (c. 21, 22). Contrast his conduct in the war with Amalek; (2) The treachery of the Keilites, and of the Ziphites (c. 23); (3) Saul and David at Engedi (c. 24); (4) Saul and David in the wilderness of Ziph (c. 26).

Personal Thought: "The battle of life is the battle between self-will and God's will, and that man is placed under serious, and oftentimes hopeless, disability who fails to win the great victory over the self-will in the time of his youth."—*Robert Tuck.* Have I yet won this battle? How much real thought have I given to the secret of victory over self? In what particular is my will most prone to come into conflict with God's will? Am I on special guard there?

Studies in Old Testament Characters

STUDY 10: SAUL, THE REJECTED OF THE LORD

6th Day: § 41. Closing Scenes of Saul's Life

"Flecteri si nequeo superos, Acheronta morebo."—*Virgil.*
"If heaven bend not, I will stir hell beneath."

"It should be carefully noticed that the people came to Samuel after they had made up their minds. They did not consult him; they did not even ask for a king; they demanded one. It is of much significance that twice over their demanding is indicated. 'The thing displeased Samuel when they said, Give us a king to judge us.' The people manifested the spirit of self-will, and the self-will of the people was punished by giving them a self-willed king. The supreme lesson of the age of Saul is the sin of self-will."—*Robert Tuck.*

Read § 21, (Deut.) 18:9-19. Note the contrast between the expressions in vv. 14, 15: "These nations hearken unto them, ... unto Him shall ye hearken." Read Isaiah 8:19, 20.

Read § 37, (1 Sam.) 15:22, 23, and § 41, (1 Sam.) 28:3, 9. A comparison of these paragraphs will show that formerly Saul had made a vigorous campaign against witches. Knowing this, the words of Samuel in 15:22, 23 have new meaning. (Be sure you get it before passing on.) Consider in the light of Saul's former attitude toward wizards, how utterly abandoned he had become. Read 28:10. "Self-willed even in the depth of his despair, the king, abandoning hope in God, deliberately makes evil his good, and with his eyes open (for if Saul believed in the woman's power at all he must have believed it evil, v. 3) turns to hell for aid."—*Andrew Wood.*

Read 28:6, 7, Contrast his action here with that of 14:38, and note the evidence of the hardening process which lay between. To what straits has the noble Saul now come! Read 28:5. The scene is enough to make one weep. How terrible in its effect is sin tolerated in the heart! It will lead one to plunge knowingly into destruction.

Read c. 28.

Personal Thought: "The Lord is departed from thee, and has become thine adversary . . . . because thou obeyedst not the voice of the Lord." What effect has the study of the life of Saul had as a warning to me against disobedience to God? Read here the personal thought of yesterday.

Studies in Old Testament Characters

STUDY 10: SAUL, THE REJECTED OF THE LORD

7th Day: § 41. Closing Scenes of Saul's Life

"Except the Lord build the house
They labor in vain that build it:
Except the Lord keep the city,
The watchman waketh but in vain."—*Psalm 127:1.*

Read § 41, (1 Sam.) 28:25. "Of Saul's feelings at this momentous crisis we can judge only by his recorded actions. He showed no repentance, no softening of the heart at the predicted ruin of all his hopes; certain of death, he shrank not from the contest; 'in stolid desperation he went to meet his doom.'"—*Deane.*

Re-read 28:25b. Cf. John 13:30 and Augustine's comment. "Nox erat, et ipse qui exivit erat nox." (It was night, and he who went out was night.)

Read § 41, (1 Sam.) c. 31. Note the additions in the parallel account in 1 Chron. c. 10. Cf. § 34, (1 Sam.) 11:6-9.

Samples of Saul's repentances are found in § 37, (1 Sam.) 15:24; § 39, (1 Sam.) 19:6; § 40, (1 Sam.) 24:16, and § 40, (1 Sam.) 26:21. Discover from the context of each passage whether they were considered genuine. Did David trust his word? See especially in connection with the third passage above (24:22). Had David been deceived before?

As you read over the following list of traits of character, recall, when you may be able readily to do so, a circumstance in Saul's life illustrating each. Ask yourself which was the root evil. What is the difference between envy and jealousy? The list is: (1) Self-will; (2) Pride; (3) Envy; (4) Jealousy; (5) Fear; (6) Suspicion; (7) Cowardice; (8) Impatience; (9) Hypocrisy; (10) Deceit; (11) Disobedience.

Trace the cowardice of sin in Saul, and the distress at last into which sin brings one. See 17:11; 18:29; 28:5, 20; 31:4. Read Proverbs 1:24-30.

Personal Thought: Saul was rejected because he refused to obey God. The lesson of his awful failure is: "To obey is better than sacrifice." Let me think for a moment to what extent, if at all, I am making the fatal mistake of trying to make amends for failure to obey God by external, formal worship.

Studies in Old Testament Characters

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

1st Day: § 38. The Anointing, Advancement and Popularity of David

"A biography should be read with an endeavor to find out what were the vital forces of the man, and what the leading principles that ruled and toned his conduct and relations. Find the one thing that most impresses you in every life, and that will suggest the message God meant to send by making, endowing and guiding that man."—*Tuck.*

The following outline should be memorized and often recalled as the life of David is studied:

I. David until the death of Saul:
   1. His life as a Shepherd.
   2. His life as a Courtier.
   3. His life as an Exile.

II. David's Reign over Judah at Hebron.

III. David's Reign over all Israel at Jerusalem:
   1. Period of Prosperity.
   2. Period of Adversity.
   3. Period of a Measure of Tranquility.

Read the headings of Chapters I-XV in the Analytical Outline. Read the titles of sections under Chapters XII-XV.

For some early glimpses of David, read the following passages in § 38, (1 Sam.) 9:1,2; 16:6-13; 16:17-21; 17:32-37; 17:45-47; 18:1-5.

For a late glimpse of David, read § 70, (1 Kings) 2:1-4.

On the propriety of the title of this Study, read § 36, (1 Sam.) 13:13, 14; 1 Kings 11:4; Acts 13:22. In deciding what was chiefly in Samuel's thought when he used the words, "The Lord hath sought him a man after his own heart," do not fail to observe that he was thinking of and speaking to Saul. Note what he regarded as Saul's great failure. Read again § 36, (1 Sam.) 13:13, 14.

If you have time, read the section for today and record impressions.

Personal Thought: "The Lord seeth not as man seeth . . . the Lord looketh on the heart." How large a part does personal appearance, social position, or intellectual attainment have in my estimate of others? Is my judgment of myself and other men regulated by the true standard?

Studies in Old Testament Characters

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

2d Day: § 39. Saul's Early Attempts on David's Life

"To act the part of a true friend requires more conscientious feeling than to fill with credit and complacency any other station or capacity in social life."—*Mrs. Ellis.*

For further early glimpses of David, read § 39, (1 Sam.) 18:12-16, 18.

The section contains four important interviews, in every one of which Jonathan appears. We study David today by studying chiefly his friend. The order and limits of these interviews are given below. As you read the passages, do not fail to give full weight to the fact that Jonathan was heir apparent to the throne. Was ever a friend so disinterested? (1) 1 Sam. 19:1-7; (2) 1 Sam. 20:1-23; (3) 1 Sam. 20: 27-34; (4) 1 Sam. 20:41, 42.

"The name of Jonathan will remain forever as the perfect pattern of friendship."—*Kingsley.*

"The possibilities of noble and self-denying friendship lie in character. . . . It was religious rather than natural affinity which brought these young men into fellowship." . . . (Read here 1 Sam. 14:6 and 17:47.) "Such self-sacrificing love was only possible to two pious souls. . . . Friendship rises into its full dignity only when the strain of life brings stern testing times. . . . Through Jonathan comes to us this divine revelation: True friendship never hesitates at self-sacrifice, for it is of the very essence of friendship that each should love the other more than himself, and therefore should be ready to 'lay down his life for his friend.' "—*Tuck.*

Personal Thought: Jonathan gave place—he laid down his life for his friend. "While we were yet sinners Christ died for us" (Rom. 5:8). How does my life stand the test of my best friend's words: "Ye are my friends if ye do the things which I command you"?

Studies in Old Testament Characters

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

3d Day: § 40. David's Life as an Exile

"God doth not need
Either man's work, nor His own gifts. Who best
Bear His mild yoke, they serve Him best. His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest.
They also serve who only stand and wait."—*Milton.*

Read the following passages, which yield much in the way of revealing the real character of David. Think as you read of the expression, "A man after God's own heart." Record the results of your reading. § 40, (1 Sam.) 22:22, 23; 23:2-4, 9-12, 14, 16, 17; 24:3-15; 25:32, 33, 39; 26:7-11, 17-24. "This was the man after God's own heart, the man who thoroughly believed in God as a living and righteous Being; who in all changes of fortune clung to that conviction; who could act upon it, live upon it; who could give himself up to God to use him as He pleased; who could be little or great, popular or contemptible, just as God saw fit that he should be; who could walk on in darkness secure of nothing but this, that truth must prevail at last, and that he was sent into the world to live and die that it might prevail; who was certain that the triumph of the God of Heaven would be for the blessing of the most miserable outcasts upon earth."—*Maurice.*

Personal Thought: How fully have I come to believe and to rest in the assurance that if I quietly and faithfully proceed to do my duty as it is made known to me, no one can prevent my coming to the place and doing the work which God has in His thought for me?

Studies in Old Testament Characters

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

4th Day: § 40. David's Life as an Exile
§ 41. Closing Scenes of Saul's Life

"We certainly should not shrink from describing David in the terms in which the Bible itself describes him. It sets before us broadly and without comment just the temptations which a man in such a position would be likely to fall into,—and leaves it to our conscience, enlightened by its own teaching, to say when he did or did not fall into them,—it takes still more pains to make us understand what the man himself was, the purpose of his being, the light by which he was guided. David in the cave of Adullam, amidst his wild, reckless companions, is essentially the same man as David in the sheepfolds, or David fighting the Philistine. He had not chosen his own circumstances, he had been thrown into them. He did not rebel against Saul. He did not deny his authority, or plot against his life even when he had cast him off. He had no home, and he was compelled to seek one where he could find it. I do not know where a better home could have been provided for him than among these men in distress, in debt, in discontent. If it behooved a ruler to know the heart of his subjects, their sorrows, their wrongs, their crimes; to know them and to sympathize with them; this was surely as precious a part of his schooling, as the solitude of his boyhood, or as any intercourse he had with easy men who had never faced the misery of the world, and had never any motive to quarrel with its laws."—*Maurice.*

With the suggestion of the above quotation in mind about the education of David which his years of exile life afforded him, read as far into §§ 40, 41 (1 Sam. 21:1-31:13; 1 Chron. 12:1-18; 10:1-14) as your time will permit, not forgetting to be on guard against judging David by standards of a more enlightened age than his own. In reading today you might pass over the portions read yesterday.

Personal Thought: "And David said in his heart, I shall now perish one day by the hand of Saul. There is nothing better for me than that I should escape into the land of the Philistines." 1 Sam. 27:1. Was this proper reasoning? Consider it in the light of former deliverances. How often is my reasoning like this?

Studies in Old Testament Characters

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

5th Day: § 42. Psalms Reflecting David's Life as a Shepherd

"The finest poetry was first experience."—*Emerson.*

Read § 42, Psalm 8 (See Records). Do not miss the point that here man's greatness in God's plan is brought out in contrast with his physical insignificance. This may be called The Midnight Hymn. "One thing seems clear: that even if this psalm were not written during David's shepherd life, it must, at least, have been written while the memory of that time was fresh in his heart, and before the bitter experiences of his later years had bowed and saddened his spirit."

Compare "Thy heavens, the work of thy fingers," Psa. 8, and "The firmament showeth his handy-work." Psa. 19. Read Psalm 19, noting as you do so the progress of it from, (1) the external, vv. 1-6, to (2) the internal, vv. 7-10, to (3) a personal application, vv. 11-14. This Psalm (19) may be called The Sunrise Hymn.

"I do not suppose that the Twenty-third Psalm was written in the Psalmist's childhood; but it is at least a reminiscence of it, and brings vividly before us the scenes and feelings which his memory recalled when it was reverted to the golden morning of his youth." —*Binnie.*

Compare "Restoring the soul," Psa. 19, and "He restoreth my soul," Psa. 23. Read Psa. 23, noting the marginal reading of v. 4, and allowing this to suggest the continuation of the figure of the shepherd and the flock. The figure of the host takes the place of that of the shepherd in the last two verses.

Read Psalm 29, which may be called The Thunderstorm Hymn. Delitzsch calls it the Psalm of the Seven Thunders. It begins with "Gloria in Excelsis," and ends with "Pax in Terris." The description is so vivid that the direction of the storm may be traced. Picture the shepherd receiving the impressions of this scene as he crouched with his sheep under some rock for shelter. There was evidently a rainbow after this storm as suggested by the words: "The Lord sat as king at the Flood."

Personal Thought: "The Lord is my shepherd, I shall not want": (1) His constant presence; (2) His knowledge of my need; (3) His provision; (4) His guidance; (5) His protection. Think on these things. To what degree do I enjoy these blessings?

Studies in Old Testament Characters

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

6th Day: § 43. Psalms Reflecting David's Experiences as an Exile

"The sweetest songs are those
Which tell of saddest thought."

"The passage from the visions of youth and the solitary resolves of early and uninterrupted piety to the naked realities of a wicked world, and the stern self-control of manly godliness, is ever painful and perilous. Thank God! it may be made clear gain, as it was by this young hero psalmist."—*Maclaren.*

As you read Psalms 7, 59, 56, and 34, David's experiences as an exile, note:

1. The imagery suggestive of wilderness and camp life.
2. The protestations of sincere innocence.
3. The frequent expression of calm trust in God and assurance of deliverance.

" 'Come, ye children,' he says in a psalm which a reasonable tradition connects with this part of his life: 'Come, ye children, and I will teach you the fear of the Lord. What man is he that lusteth to live, and would fain see good days? Keep thy tongue from evil and thy lips that they speak no guile. Eschew evil and do good, seek peace and ensue it. The eyes of the Lord are over the righteous: His ears are open to their cry.' This is no dull sermon of a man discoursing to wretched people against sins to which he has no mind. It is the honest, hearty, sympathetic voice of a captain speaking to a band, each one of whom he knows, telling of a right way which they may follow together, and of a wrong way into which he is as much in danger of straying as ourselves."—*Maurice.*

Personal Thought: Meditate upon the statements in Psalm 34, in which the word *all* occurs, and ask yourself to what extent your experience corresponds to that of the psalmist.

STUDY 11: DAVID, THE MAN AFTER GOD'S OWN HEART

7th Day: § 43. Psalms Reflecting David's Experiences as an Exile

"A man has only as much religion as he can command in the time of trouble."—*Andrew Fuller.*

Recall the circumstances which the superscription suggests and read Psalm 52. Note "I trust," "I will wait", vv. 8, 9.

"Not for himself alone was David led through such experiences. As face answereth to face in a glass, so doth the heart of believer to believer in religious experience; and these psalms are but like the speaking-tubes in the chamber of affliction, through which we may send up our cry to Him who is our helper."—*Maurice.*

Note the superscription and read Psalm 57. Observe the prevalence of petition at the beginning, and the predominance of praise at the close.

Psalm 142 is a gem. Read it thoughtfully. It is worthy a place on the list to be memorized as soon as possible.

"In desultory warfare, and in eluding the pursuit of Saul, against whom David never employed any weapon but flight, several years were passed. The effect of such life on his spiritual nature was to deepen his unconditional dependence on God; by the alternatives of heat and cold, fear and hope, danger and safety, to temper his soul and make it flexible, tough and bright as steel. It evolved the qualities of a leader of men; teaching him to command, and forbearance, promptitude and patience, valor and gentleness."—*Maclaren.*

Read Psalm 54. Read also Psalm 131 as perhaps summing up as well as in any way the results of the experiences of David up to the time of Saul's death. "Of all the brilliant company of gifted men who have risen from low rank to sit among the mighty it would be hard to point out one who could have sung the 131st Psalm with such perfect truth and fitness as the son of Jesse."—*Binnie.*

Personal Thought: Dwell upon the words of Psalm 131, "I have stilled and quieted my soul." What do they mean in the light of the figure? Have I recovered from the disappointment of not having my own poor little way, in the enjoyment of the larger life which God had in mind for me when He took child's food and toys away?

Studies in Old Testament Characters

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

1st Day: § 44. The Song of the Bow

Read Psalm 11. To what extent does it mirror any experiences of David up to the time of the death of Saul?

Recall the outline of the life of David given in Study 11, 1st Day. Read again the headings of chapters XII-XV, and the titles of §§ 38-71.

Review in thought the story of David as thus far followed and afterwards write: (1) A brief summary of the chief elements entering into his preparation for his life work; (2) Four commendable traits of character; (3) Any condemnable traits of character; (4) Any words or acts in order to form a just estimate of which it is especially important we should consider in the light of the times in which David lived.

Read § 44, (2 Sam.) 1:1-27. The story of the Amalekite was clearly a fabrication. This most pathetic of funeral odes is divided into two parts: vv. 19-24 laments the fall of Saul and Jonathan; vv. 25-27 commemorates the friendship of Jonathan and David. Note the strophical arrangement marked by the thrice used refrain which gives the keynote of the elegy, "How are the mighty fallen." Read § 38, (1 Sam.) 18:4; § 39, (1 Sam.) 20:20. Have we in the name of this elegy a reminiscence of the gift of the bow to David?

"Not only is there in David's lament no revengeful feeling at the death of his persecutor.... but he dwells with unmixed love on the brighter recollections of the departed. He speaks only of the Saul of earlier times, the mighty conqueror, the delight of his people, the father of his beloved and faithful friend."—*Stanley.*

Personal Thought: Returning to the 11th Psalm, note how reason comes in to repel the insinuations of the tempter that the foundations were removed, and that there was no alternative but to flee. Faith is strengthened by the consideration that the Lord is trying the righteous. In what measure do I intelligently resist temptation?

Studies in Old Testament Characters

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

2d Day: § 45. The Rivals of David Defeated

"All things come round to him who will but wait."—*Longfellow.*

Read the 101st Psalm, and ask yourself as you proceed today whether the sentiments might have been those of the son of Jesse as he took the throne at Hebron.

By rapid reading grasp the main points of § 45, (2 Sam.) 2:1-4:12.

Review the section to see if you have noted: (1) David's delay for divine direction, 2:1; (2) The conciliatory message to the men of Jabesh-gilead, prompted probably by both policy and gratitude, 2:5-7; (3) The widespread knowledge that David had been chosen by God to be Saul's successor, 3:17, 18; (4) The vindictive unscrupulousness of Joab in slaying Abner, 3:27. Did jealous fear of Abner as a rival likely enter into the motive for this deed? (5) The political bearing of David's lamentation over Abner, 3:31, 35, 36, 37. But was it not sincere? See 3:28; (6) The revelation of character in David given in 4:9-11.

Recall the thought of Psalm 101, and read the following: "If David took this disordered, miserable country of his fathers into his hands,—not as a prize which he had won, but as a heavy and awful trust for which he had been prepared in the sheepfolds, which he could only administer while he remembered that the Lord was his Shepherd, and that He was the Shepherd of every Israelite and of every man on the earth,—then, however hopeless seemed the materials with which he had to work, and which he had to mould,—he might believe confidently that he should be in his own day the restorer of Israel, and the witness and prophet of the complete restoration of it and of mankind."—*Maurice.*

Personal Thought: Do I heartily approve and act in harmony with the *I wills* of Psalm 101?

Studies in Old Testament Characters

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

3d Day: § 46. David Established as King Over the Nation
§ 47. Catalogue and Exploits of David's Mighty Men

"Unless we beware, the Word, which is meant to point us away to God, may actually intervene and hide Him from us. The mind may be occupied and interested and delighted at what it finds, and yet because this is more head knowledge than anything else, it may bring little good to us. If it does not lead us to wait on God, to glorify Him, to receive His grace and power for sweetening and sanctifying our lives, it becomes a hindrance instead of a help."—*Murray.*

While as a rule, direct reference to the Bible will be continued in the Studies where the text does not appear in the RECORDS, it is recommended that the Bible be kept lying on the open RECORDS so that there may be frequent glances at the arrangement of passages under each section. The student will by this means know when duplicate accounts appear. The advantage of this will be seen by reference to §§ 46, 47, 48.

Read § 46, (2 Sam.) 5:1-5, and the parallel passage, 1 Chron. 11:1-3. In reading did you notice the addition in the account in Chronicles? The combined account gives what reasons for the choice of David as King by the elders? Glance at § 46, (1 Chron.) 12:23-40, noting especially vv. 32, 38-40.

Spend a moment only on the account of the capture of Jerusalem, § 46, (1 Chron.) 11:4-9. Read § 25, (Judges) 1:21. A very short time will suffice for § 47, (2 Sam.) 23:8-39. The parallel passage adds nothing of importance. Read this (§ 47) for its light on David's character and management of men. The story of the Bethlehem well is the most interesting part. Note especially vv. 19, 23. Read Psalm 20. Dismissing all questions about authorship, or time of composition, ask yourself how accurately this Psalm describes David's trustfulness in God as you have come to know him.

PERSONAL THOUGHT: "Now I know that the Lord saveth." By what do I know this? What are the two or three clearest evidences that He has saved and does save me?

Studies in Old Testament Characters

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

4th Day: § 48. David and the Tyrians and the Philistines
§ 49. Removal of the Ark to the House of Obed-edom.

"Five minutes spent in the companionship of Christ every morning—ay, two minutes, if it is face to face and heart to heart, will change the whole day, and make every thought and feeling different."—*Drummond.*

Read the Samuel passages in § 48, noting what is said about David's reference of matters to the Lord. See second passage in Chronicles on statement in third passage in Samuel about Goliath. Look a second time at 2 Sam. 5:12. What two things did David perceive?

"The distinguishing peculiarity of David as a King was that he recognized in the most loyal manner the higher royalty of God, and regarded himself as a mere human vice-regent."—*Taylor.*

Read Psalm 30, thought by some to have been written for the occasion of the dedication of the home referred to in 2 Sam. 5:11, 12. What parts of it would be appropriate to the state of mind mentioned in v. 12 of this passage?

Read § 49, (1 Chron.) 13:1-14. Read § 19, (Numbers) 4:5, 15, 19, 20. What effect would this severe stroke upon the first violation of the law likely produce upon David and the people?

Personal Thought: "Let us have grace whereby we may offer service well-pleasing to God, with reverence and awe: for our God is a consuming fire" (Heb. 12:28). What is the tendency of the present time in the matter of reverent fear? In what measure have I yielded to this tendency? By what am I admonished to be on guard against a lack of reverence for God?

Studies in Old Testament Characters

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

5th Day: § 50. Removal of the Ark to Jerusalem
§ 51. Songs of the Removal of the Ark

Saith an old divine: "Make me what thou wilt, Lord, and set me where thou wilt—anywhere where I may be serviceable. Let me be employed for thee, or laid aside for thee, exalted of thee, or trodden under foot for thee. I freely and heartily resign all to thy pleasure and disposal."

Read § 50, (2 Sam.) 6:12-23, noting especially v. 21. Read the parallel account in 1 Chron. 15:1-16:7, looking for any results of the death of Uzzah (see 15:2 ff., especially v. 13). Continue to read the remainder of the Section following the record as given in 1 Chron.

Read and meditate upon § 51.

"The unity of the nation does not stand in the walls of the capital city. When David had made this conquest from the Jebusites, and had set up his throne in it, he was impatient until he had brought the Ark of God there, and placed it, with songs and shoutings and dancings, on the holy hill. That Ark had been the witness to the people that they were one people, because they had the one God dwelling in the midst of them. It spoke to them of a permanent Being, of a righteous Being, always above His creatures, always desiring fellowship with them—a fellowship which they could only realize when seeking to be like Him. 'Who shall ascend into the hill of the Lord?' So spake David as he brought the Ark to its resting place. 'Even he that hath clean hands and a pure heart.' "—*Maurice.*

Personal Thought: How does my life stand the test of the fifteenth Psalm?

Studies in Old Testament Characters

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

6th Day: § 52. The Promise of Eternal Dominion to the House of David

One characteristic of the Old Testament is that it has "a forward look, an air of anticipation of things yet to come. If the skeptic will not acknowledge prophecy, all the more he must acknowledge what in reality is every bit as wonderful, the power to forebode, as the bud forebodes the blossom and the fruit. If there were nothing else to divide the Old Testament from all other religious books, it possesses this one, this unique distinction, that it expects the New Testament, that it bears in its bosom the stirring of a life more august, more profound than its own life."

Turn to § 52, (2 Sam.) 7:1-29; 1 Chron. 17:1-27 in the Records. Following the account as given by Samuel: (1) What of the sentiment underlying v. 2? (2) Notice in v. 3, and ff., the distinction made between the prophet's private opinion, and his message when instructed by God; (3) Do not miss the antithesis in vv. 5 and 11; (4) The reply of what New Testament personage to a message from heaven, does v. 25 remind one? Give thought to: (1) The content and significance of the message of the prophet, and (2) The manner in which the information was received by David. This humble, grateful prayer of faith here recorded, contains a revelation of David's character well worth studying.

Dismissing questions of authorship and date, glance at Psalms 2, 89, 110, for reduplications of the central thought found in today's Section.

Personal Thought: "Who am I, O Lord God, and what is my house that thou hast brought me thus far?" Pause a moment to answer this question. Then pass to think of the assurance for the future which you are justified in having. This should induce humble, grateful prayer as in David's case.

Studies in Old Testament Characters

STUDY 12: DAVID, THE MAN AFTER GOD'S OWN HEART

7th Day: § 53. David's Foreign Conquests
§ 54. David's Great Hymn of Thanksgiving

"You know how often Christ and His apostles in their epistles speak of hearing and not doing. If you accustom yourself to study the Bible without an earnest and very definite purpose to obey, you are getting hardened in disobedience. Never read God's will concerning you without honestly giving up yourself to do it at once, and asking grace to do so."—*Murray.*

A glance at § 53 (2 Sam. 8:1-18) will be sufficient. Key verses are 6, 11, 14, 15.

Give your time and thought to § 54 (Psalm 18). See Records. "This Psalm throbs with the life blood of devotion." There is here a "continuous tide of unmingled praise." Before reading this Psalm continuously, note: (1) The substance of the Psalm might be expressed thus: I love thee, O Lord, because thou hast heard my prayer and hast granted me great deliverance, for which I will give thee thanks everywhere forever; (2) Name over and think of the significance of each of the figures in vv. 1, 2; (3) Read v. 16 after v. 6, observing that between these verses is a "description unsurpassed in sublimity and grandeur. Instead of pagan attempts at a likeness of God, we have here painted, with equal descriptive accuracy, poetic force and theological truth, the pitchy blackness which hides Him. . . .All this splendor flames out because a poor man prays, and all the upheaval of earth and the artillery of heaven have simply this end in view, that a poor man may be delivered. The paradox of prayer never found a more bold expression than in this triumphant utterance of the insignificant occasion for, and the equally insignificant result sought by the exercise of the energy of Omnipotence."—*Maclaren.*

Read now the Psalm without interruption, aloud if possible.

Personal Thought: "Thy condescension hath made me great" (Psa. 18:35 b). What meaning do these words convey to me? Am I able to say I believe I know something of the transforming influence of the love of God? Can I in reality use the first expression of this Psalm?

Studies in Old Testament Characters

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

1st Day: § 56. David's Kindness to Saul's Son
§ 57. The Famine and the Execution of Saul's Sons
§ 58. David's Wars with the Ammonites and their Allies

"What a chimera then is man! What a novelty, what a monster, what a chaos, what a subject of contradiction, what a prodigy! A judge of all things, feeble worm of the earth, depositary of the truth, *eloaca* of uncertainty and error, the glory and shame of the universe!" —*Pascal.*

Read the sections for today, making such record of results as you may deem proper. It will be best to refer to the sections in the Records for the order of the passages.

As one becomes better acquainted with the customs and laws of the times of David, there is less of surprise at the revolting parts of the account, and increasing wonder at the number of acts and words which were manifestly in advance of the age. But as we learn more of history and of our own heart, are we not constrained to cry: "How vain at best is man!" Truly the patience of God with our race and with us as individuals is infinite. When will His goodness lead us to repentance? When you have opportunity, read note II, p. 234, in the Cambridge Bible Com., on 2 Sam., where the execution of Saul's sons is considered; also Mozley's Ruling Ideas in Early Ages, Lecture VIII., on the Law of Retaliation.

Personal Thought: We condemn foul crime in the ancients. Are we sure we have not the possibilities in us? If this darker self which is not very far from the surface in any one of us, gets the upper hand, to what lengths may it not run? A simple change of environment makes devils of apparently civilized men. Am I sure I am beyond that? Lord have mercy and preserve us from ourselves.

Studies in Old Testament Characters

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

2d Day: § 59. David's Great Sin and His Repentance

"I never wonder to see men wicked, but I often wonder to see them not ashamed."—*Dean Swift.*

Read § 59, (2 Sam.) 11:2–12:25, after thinking for a moment of three precursors to David's fall. They were Prosperity, Idleness, and Self-indulgence. As you read note the aggravations of his sin, and how one sin leads to another.

"It is one object of the Holy Scripture to paint sin in its true colors. No friendly flattery, no false modesty, draws a veil over this dark scene in David's life. It is recorded as a warning (1 Cor. 10:11, 12) that even holy men may yield to temptation and fall into gross sin; that one sin almost inevitably leads to others; that sin, even when repented of, brings punishment in its train."—*Kirkpatrick.*

"How can we presume of not sinning, or despair for sinning, when we find so great a saint thus fallen, thus risen."—*Bishop Hall.*

"Why should we dwell on the wretched story? Because it teaches us, as no other page in the history of God's church does, how the alchemy of Divine love can extract sweet perfumes of penitence and praise out of the filth of sin; and therefore, though we turn with loathing from David's sin, we have to bless God for the record of it, and for the lessons of hope that come from David's pardon."—*Maclaren.*

Personal Thought: Read 2 Sam. 12:5, 6. Here is rapid and bitter condemnation by a transgressor, of sin in another transgressor. How true to nature is this! Have I been trying to hide the light which would show me the foul spots in my own soul, by projecting these spots outside of myself, and pronouncing sentence upon them in another man? "Lord, what is man, that thou shouldst visit him!"

Studies in Old Testament Characters

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

3d Day: § 60. Psalms of David the Penitent

"Many make a mock at David's sin who say nothing of his repentance. It is enough for them to read in one place that he was the man after God's own heart, and in another that he committed these great sins, and forthwith they turn the battery of their scorn on the religion of the Bible.... What really is the distinction between the people of God and the wicked on the earth? Is it that the one class commit no sin, while the other fall into iniquity? No. The difference lies in this: that when the child of God falls into sin, he rises out of it and leaves it, and cries to God for pardon, purity and help; but when the ungodly man falls into sin, he continues it. It is a poor, shallow philosophy that sneers at such a history as this of David; it is worse: It is the very spirit of Satan, rejoicing, as it does, in the iniquity of others."—*Taylor.*

"Nobody buys a little passing pleasure in evil at so dear a rate, or keeps it for so short a time as a good man."—*Maclaren.*

Probably about a year passed between the crime and the confession. For David's experience during that time read § 60, Psalm 32:3, 4. What glimpses of this wretchedness does Psalm 51 furnish? Psalm 51 comes first in order of time. Read it for its profound views of sin, for its depth and fervor of penitence, and for the wideness of the mercy of God which it reveals. Read Psa. 32. The very gladness of it witnesses to the sadness of sin which had gone before.

Personal Thought: Reflect upon the relation of the words, "And in whose spirit there is no guile" (Psa. 32:2b) to what precedes them in the Psalm. Does my belief that Christ died for my sins produce in me increasing hatred of sin and resistance to sin? If it does not, in my spirit there is guile, and my sin is not covered; my transgression is not forgiven.

Studies in Old Testament Characters

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

4th Day: § 61. David's Family Troubles
§ 62. The Rebellion of Absalom

"Sorrow tracketh wrong as echo follows song. On! On! On! On!"

Recall the outline of the life of David given in Study 11, 1st Day. Spend a moment on the subjoined table taken from the Introduction to 2 Sam. in the CAMBRIDGE BIBLE COM. Dates are approximate.

Reign of David at Hebron -	B. C. 1055–1048
Reign of David at Jerusalem -	1048–1015
Period of foreign wars (2 Sam c. 8)	1045–1035
Adultery with Bath-sheba - -	1035
Amnon's outrage - - -	1034
Absalom's rebellion - - -	1023
Period of tranquility and growth	1023–1015
David's death - - -	1015

Sections 61, 62, contain eight chapters (2 Sam. 13-20). Two will be reviewed each day for the next four days. Try from day to day to extract the thought without reading every word.

After reading § 61, (2 Sam.) 13:1–14:33, consider the following: (1) The curse of the clever but unprincipled friend; (2) The characteristic of human nature to hate one whom you have injured; (3) The manifest weakening of David's hands in dealing with his sons, owing to consciousness of his own guilt; (4) The probable incitement to evil in the sons by remembrance of their father's sins; (5) C. 13:39, and c. 14 are most likely to be interpreted in the light of the fact that political and judicial reasons stood in the way of the recall of Absalom; (6) Have you already discovered what an advantage Joab had over David owing to David's sins? (7) Would not Absalom justify himself for killing Amnon, and would not popular sympathy be with him? (8) Poor David! How his sin is finding him out! His suffering must have been intense. Surely the enemies of God did not let go the great occasion given them to blaspheme. (See Sam. 12:14.)

PERSONAL THOUGHT: "Whatsoever a man soweth, that shall he also reap." What am I sowing? Am I deceiving myself with the thought that because the evil effects of indulgence are not at once apparent, therefore the harvest will never come? Am I patient in well-doing, assured that in due season I shall reap if I faint not?

Studies in Old Testament Characters

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

5th Day: § 62. The Rebellion of Absalom

"Sorrow tracketh wrong
As echo follows song.
On! On! On! On!"

Read the third paragraph of yesterday about how to examine the chapters. Those for today are 2 Sam. 15, 16. Key verses for estimating the real David are: 13:21; 15:24, 25; 16:10, 11, 12. There is no single day of Jewish history of which so elaborate an account remains as that on which David fled from Absalom. (2 Sam. 15:16–17:22.) With 2 Sam. 16:1-4, compare 2 Sam. 19:24-30. Which man was the rascal?

"In one word, David is a man of faith and a man of prayer. . . . Faith, again, it is, to turn from David's highest to his lowest phase—faith in God it is which has made that 51st Psalm the model of all true penitence for evermore. Faith in God, in spite of his full consciousness that God is about to punish him bitterly for the rest of his life. Faith it is which gives to that Psalm its peculiarly simple, deliberate, manly tone, free from all exaggerated self-accusation, all cowardly cries of terror. He is crushed down, it is true. But crushed by what? David has discovered a forgiving God. This model of all truly penitent prayers—is that of a man who is to be punished, and is content to take his punishment, knowing that he deserves it, and far more besides."—*Kingsley.*

"David's great characteristic was faith in God, a deep and abiding realization of the unseen Lord and an entire dependence upon His guidance. It showed itself most living and most potent in his great repentance. It is seen also in his resignation under God's chastening hand, in his meek endurance of the punishment of his sin, in the humility which caused him to bear reproach and contumely as only a righteous retribution."—*Deane.*

Personal Thought: Mediate upon 1 Sam. 15:25, 26. Try to penetrate to the heart of the man who uttered these words, and to understand him. In spite of his sins, what is the effect of a comparison of his religion with mine? Does my faith hold me as high as David's did him?

Studies in Old Testament Characters

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

6th Day: § 62. The Rebellion of Absalom

"Sorrow tracketh wrong
As echo follows song.
On! On! On! On!"

Read § 62, (2 Sam.) c. 17, 18, and as you do so, try to divine David's thoughts during those days he was crushed in spirit, humiliated before his people, and degraded in his own estimation. Think with him his thoughts in the night watches and be instructed against sin.

"Faults! the greatest of faults, I should say, is to be conscious of none. Readers of the Bible, above all, one would think, might know better. Who is called there the man according to God's own heart? David, the Hebrew king, had fallen into sins enough; blackest crimes; there was no want of sins. And thereupon unbelievers sneer and ask, "Is this your man according to God's heart?" The sneer, I must say, seems to me but a shallow one. What are faults? What are the outward details of a life, if the inner secret of it—the remorse, temptations, true, often-baffled, never-ending struggle of it—be forgotten? Of all acts, is not, for a man, repentance most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin. That is death. The heart so conscious is divorced from sincerity, humility, and in fact—is dead. David's life and history I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul toward what is good and best. Struggle often baffled sore, baffled down into entire wreck, yet a struggle never ended; ever with tears, repentance, true, unconquerable, purpose begun anew. That a man's struggle be a faithful, unconquerable one, that is the question of questions."—*Carlyle.*

Personal Thought: The last sentence of the quotation above may well be used to test my life. How faithful, how unconquerable has been my fight? Is it possible that I am saying, There is no hope of victory? If so, it is because I have not been faithful. I have been regarding sin in my heart. "Renew a steadfast spirit within me, O God."

Studies in Old Testament Characters

STUDY 13: DAVID, THE MAN AFTER GOD'S OWN HEART

7th Day: § 63. Some Psalms which Reflect Experience of David's Later Life

"In our religion we want nothing so much as more of God. Under heaven there is no way of getting this but by close personal communion. Do not be content in your morning watch with anything less than seeing the face of God, having the assurance that He is looking on you in love, and listening and working in you."—*Murray.*

You will recall characteristics of Psa ms of the Exile life (see Study 11, 6th day). The Psalms which most likely reflect the experience of the times of Absalom's rebellion both resemble and differ from these. Their resemblance consists chiefly in their expression of confidence in God. In these later Psalms there is prominent: (1) Absence of assertion of innocence; (2) Submission to the will of God; (3) Assertion of trustfulness in God in spite of everything; (4) Much of prayer.

Read Psalm 143, which on account of its prevailing tone of despondency and Septuagint superscription has been thought by many to belong to the period in mind.

Judge of the propriety of the following statements, as you read the Psalms indicated: "Psalm 63 was probably written between the flight from Jerusalem and the passage of the Jordan. Psa. 3 is a morning hymn, and Psa. 4 an evening hymn composed on the day following that on which he quitted Jerusalem. Psa. 26 and possibly Psa. 62 refer to the traitors who had deserted him at this crisis; 27 and 28 probably describe his feelings during his exile at Mahanaim."—*Kirkpatrick.*

It might be well for you, in any moments which remain, to dismiss all thoughts about date and authorship, and to look into one or two of these Psalms as a reflector of human experience—as the record of a soul's utterance before God.

Personal Thought: What a God these Psalms reveal! One to whom one may go in his distress. One to converse with whom but for a moment, renews the strength. One before whom the heart may be laid open with assurance that no confidences shall be betrayed. "As for me, I will call upon God. My hope is in Thee."

Studies in Old Testament Characters

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

1st Day: §64. The Census and the Plague

"Don't let your doubts trouble you too much; and don't feel that you've got to resolve them all. Often the best thing you can do with your doubts is to hang them up to dry. Then, when a good time comes, you can take them down again to look at. In many cases you'll find that somehow they've settled themselves; they are no longer doubts." —*Bushnell.*

These words of Bushnell about doubts have an application to certain difficulties connected with today's section. You may or you may not be satisfied with explanations which are given in various commentaries and lives of David. Make yourself acquainted with these as you have opportunity. Do not prejudge, is the one caution here given. Until you are sure that all the evidence is in, wait.

After reading the passage in Samuel (2 Sam. 24), see if a comparison of the account in Chronicles sheds any light on the situation. Grasp and keep where they belong, such central thoughts as: (1) David charged himself, not God, with foolishness and sin. Even Joab anticipated trouble, but David insisted; (2) The sin when recognized was confessed; (3) While the account does not exculpate Israel, David takes all the blame to himself; (4) David's large experience with both man and God led him to believe the divine compassion to be greater than that of man; (5) The grace of God in staying the plague, and in providing for the expiation of the sin.

Dwell upon the revelation of character in David which the following passages give: 2 Sam. 24:10, 14, 17, 24.

Personal Thought: "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5). How much thought do I give to avoidance of the perilous way here pointed out?

Studies in Old Testament Characters

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

2d Day: § 65. David's Preparation for the Building of the Temple

A prayer—"O God, who hast commanded us to be perfect, as Thou our Father in heaven art perfect: put into our hearts, we pray Thee, a continual desire to obey Thy holy will. Teach us day by day what Thou wouldst have us to do, and give us grace and power to fulfil the same. May we never, from love of ease, decline the path which Thou pointest out, nor, for fear of shame, turn away from it. Amen."

Give a few minutes to Diagram XVI. (See Records.) One of the great differences between the accounts about David in Samuel and Chronicles is, that in Samuel David the man is prominent, while in Chronicles the theocratic ruler establishing Jehovah's worship is emphasized. You will not fail to observe the prominence given in Chronicles to the Ark and the Temple with the arrangements for worship. When were the Chronicles compiled, and for what purpose?

The limits of § 65 are 1 Chron. 21:28–22:19. In connection with 21:29–22:1, read 1 Chron. 16:39, 40; 2 Chron. 1:3-5; 3:1.

What led David to the conclusion announced in 1 Chron. 22:1? Read c. 22:2-19 for its revelation of David's character. In connection with v. 7 ff., refer to § 52 (2 Sam. 7 or 1 Chron. 17).

With David's words to Solomon, v. 13, compare Deut. 31:6, 7, and Joshua 1:6, 7.

The great ambition of David's life was to build a house for the Lord. The spirit in which he abandoned the project is most commendable. A most instructive contrast is traceable between Saul and David in their treatment of the messages of God sent to them by men. David invariably followed instructions. His life's motto was: "I come to do thy will, O my God." Do you say he failed? He did not fail, as a rule. It was in his heart to obey God. Such was not Saul's purpose. Read §40, (1 Sam.) 22:5; §45, (2 Sam.) 2:1; § 52, (2 Sam.) 7:4 ff.; § 59, (2 Sam.) 12:13; § 64, (2 Sam.) 24:12 ff.

Personal Thought: As I review my past, how continuously have I responded without hesitation to the will of God as made known to me? Am I able to recall any instances when I have been rebuked by God's message? How did I act then? Did I confess and turn from sin, or did I resent or ignore the message?

Studies in Old Testament Characters

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

3d Day: § 66. Other Psalms Ascribed to David

"There is still a good deal of obscurity, and consequent difference of opinion on several points necessary to be determined before the precise number of the Psalms contributed by David can be ascertained.... Meanwhile the approximate estimate is sufficient to show that the reign of David was, beyond all controversy, the Augustan age of sacred psalmody."—*Binnie.*

"The force of David's character was vast, and the scope of his life was immense. His harp was full-stringed, and every angel of joy and of sorrow swept over the chords as he passed; but the melody always breathed of heaven. And such oceans of affection lay within his breast as could not always slumber in their calmness. For the hearts of a hundred men strove and struggled together within the narrow continent of his single heart."—*Edward Irving.*

A glance at the list of other Psalms ascribed to David (§ 66) will indicate that half of them are before the fortieth. You are doubtless familiar with the division of the Psalter into five books. Spend three minutes on the superscriptions of the Psalms which constitute the first book (1-42). No author except David is mentioned.

We shall assume in these Studies that the superscriptions are correct, reserving the right to judge as we read each Psalm whether it is likely David wrote it, and if so, when in his life he did write it. We should, however, be on double guard, not to allow questions of date and authorship to monopolize our time for feeding the soul. After all, the messages of these Psalms are remarkably independent of time and author.

Remembering that the words are records of a soul's utterance before God, read Psalms 5, 6 and 9, noting how many of the sentiments you can breathe out heartily to your God. Offer as your prayer as much of these Psalms as appears appropriate. Linger on the portions which most strikingly express what you feel you would like to say to God.

Personal Thought: The Psalmists did not complain about God, but they did not hesitate to tell Him their troubles, and to call upon Him for help. What conception of God is one led to believe the writer of the 5th Psalm to have had? Does it differ from our best conception of God?

Studies in Old Testament Characters

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

4th Day: § 67. David as an Organizer

"It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helpers in His plans. Every man is glad to have God's help; only now and then is a man found whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life."—*Trumbull.*

Do not think of reading the section (§ 67) as a whole, the limits of which are 1 Chron. 23:1–27:34. In a very few minutes you should be able to gather from certain key verses some very definite ideas about the organization of religious, civil and military affairs under David. See, now, what you can do in five minutes.

"What Moses had commenced, and Joshua had for a time and in part completed, what Samuel had lived but to accomplish, and had but half realized, was established first on a permanent basis by David. He gave to his nation that unity which made combination for national good practicable. . . . His piety was thoroughly practical, and he aimed at making the whole nation of one mind with himself in this important matter. He elaborated a grand system of worship, and secured the regular and decent performance of divine service. . . . David showed remarkable ability in organizing."—*Deane.*

Read Psalm 13, noting how soon the suppliant passes from the deep valley to the mountain top. Account for this.

Read Psalm 16. Note the use made of it in Acts c. 2. What is your choice of verses?

Read Psalm 17. Of several choice parts, do not miss the contrast in vv. 14, 15, suggested by the words, "They are satisfied—I shall be satisfied."

Personal Thought: Re-read the words of Trumbull above and answer the question asked. As you meditate upon this let your eye rest upon the first verse of Psalm 17.

Studies in Old Testament Characters

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

5th Day: § 68. Solomon Chosen to be David's Successor
§ 70. David's Last Charge to Solomon

"A short special communion with the Unseen and Eternal prevents the soul from ever being again so completely the slave of the things of sense and time."—*Brooks.*

Read §§ 68, 70 (1 Kings) 1:1-2:11. Consider David's advice to Solomon about Joab and Shimei in the light of 1 Kings 1:7; 2:22, 27, 28, 36, 37, 38, 42-46. Is one justified in concluding at once, that David's advice to Solomon was in satisfaction of private rancor, and was actuated by personal resentment? Were not these two men foul plotters against the stability of Solomon's rule, and was it not with the public weal in mind that David thus advised his son?

Refresh your mind on the relations of David and Joab by glancing over 2 Sam. 2:13-32; 3:22-31; 10:7-14; 11:17-25.

"We have seen that the life of David is the life neither of a mere official, fulfilling a purpose in which he has no interest, nor of a hero without fear and without reproach; but of a man inspired by a divine purpose, under the guidance of a divine teacher, liable to all ordinary errors, as likely as any of us to fall into great sins. The interest we feel in him is strong and personal. It is not won from us by a single exaggeration of his merits—by the least attempt to surround him with some unnatural halo of glory. We should have wished, perhaps, to see his sun set with peculiar splendor; to be told of some great acts, or to hear some noble words, which would assure us that he died a saint. The Bible does not in the least gratify this expectation. It represents him in the bodily feebleness, in something like the dotage of old age. The last sentences which are reported of him concern the after-administration of his son's kingdom, and the punishment of some of his mischievous subjects. Of all his words, they are perhaps those which we least care to remember. . . . Not by momentary flashes does God bid us judge of our fellow-creatures; for He who reads the heart and sees the meaning and purpose of it, judges not of them by these."—*Maurice.*

Personal Thought: "Be thou strong therefore, and shew thyself a man." What is it to shew one's self a man, and how may I be strong in the truest sense?

Studies in Old Testament Characters

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

6th Day: § 69: David's Charge About the Temple; the Offerings and the Prayer

"Our reverent feeling toward God is always in danger of setting Him afar off, as if He did not care for and had little to do with these lives that He has made."—*Brooks.*

The section for today is rich in its revelation of David's character, and of the nature of God and His relation to character. As you read § 69, (1 Chron.) 28:1–29:5, you will not fail to get vividly before you the picture of the aged king advising his young son and the people over whom he was to rule in the hearing of each other. Note the emphasis which he puts upon true sincerity of heart. Observe how he seizes the opportunity for securing large contributions to the Temple fund, and himself sets an example of liberality. Give special attention to David's prayer, which is the core of the section.

"It was David'supreme peculiarity that he was sensitive to the presence of God, to the thought of God, to the working of God.... David learned in early life heart-rest in God. And this was the dominating force of his life. This gave him his uniqueness, his individuality. Here was a man to whom God was a living, bright reality. Wherever he was, he was with God. Into whatever company he went he carried the suggestion of God. Back of David men could always find God.... So it may be said that David's life-power lay in his personal piety. His character—his religious character—his strong sense of God and of God's direct relations to everything that concerned him—these give the revelation which was carried in the person of David to all the generations. It is plain that early piety may be expected to unfold into a life of steadfast good. This man was a man after God's own heart because he was a child after God's own heart, an open-souled child, to whom the sense of God would come, could enter in, could do its transforming work."—*Tuck.*

Personal Thought: How real to me, and how constant is a sense of the presence of God? How may I cultivate this sense? What are the advantages of this sense?

Studies in Old Testament Characters

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

7th Day: § 71. The Last Words of David

"The hearts of men are their books; events are their tutors; great actions are their eloquence."—*Macaulay.*

Read § 71, (2 Sam.) 23:1-7. Note: (1) What is said of David; (2) What of his rule; (3) The figure used to represent the results of this rule. Think into the full force of this in the light of the rainy season in Palestine; (4) Consider whether the portrait here drawn looks forward to an ideal ruler; (5) Give heed to the marginal readings.

Read Psalm 132. Whenever, and by whomsoever written, did not the author enter in reality into the spirit and aspirations of the true David as we have been learning to know him?

Read § 71, (1 Chron.) 29:26-30. Recall the occasion on which Nathan is mentioned in the history of David; also that with which Gad was associated. Dwell for a moment once more on the uniformity of David's disposition to heed the prophetic voice.

Look again at 1 Sam. 13:14, and its immediate context, and read the following: "When Samuel, speaking of David, said that he was a man after God's own heart, he did not mean that he was a man sinlessly perfect, but that he was a man who would go right where Saul had gone wrong; a man who would regard himself not as supreme in the state, but as God's vicegerent there, and in the government of the people would aim at fulfilling not his own will, but the will of God." —*Macgregor.*

Read the following very slowly and note to what extent you approve the estimate here given: "Perhaps the most striking characteristic of the life of David is its romantic variety of circumstances. None of the great men of scripture touched human life at so many points. His character also was singularly full and versatile. David is like his own harp of many chords, through which the breath of God murmured, drawing forth wailing and rejoicing, the clear ring of triumphant trust, the low plaint of penitence, the blended harmonies of all devout emotions. The man had faults—grave enough. Let it be remembered that no one has judged them more rigorously than himself. . . . That union of the soldier and the poet gives the life a peculiar charm. . . . We see the true poetic temperament, with all its capacities for keenest delight and sharpest agony, with its tremulous

Studies in Old Testament Characters

STUDY 14: DAVID, THE MAN AFTER GOD'S OWN HEART

7th Day: § 71. The Last Words of David

mobility, its openness to every impression, its gaze of childlike wonder, and eager welcome to whatsoever things are lovely, its simplicity and self-forgetfulness, its yearnings 'after worlds half realized,' its hunger for love, its pity and its tears. He was made to be the inspired poet of the religious affections.

"And on the other side, we see the greatest qualities of a military leader of the antique type. . . . Sagacious, full of resource, prudent in counsel, and swift as lightning in act; frank and generous, bold and gentle, cheery in defeat, calm in peril, patient in privations and ready to share them with his men, modest and self-restrained in victory, chivalrous to his foes, ever watchful, ever hopeful—a born leader and king of men.

"The basis of all was a profound, joyous trust in his Shepherd God, an ardor of personal love to Him, such as had never before been expressed, if it had ever found place in Israel. That trust 'opened his mouth to show forth' God's praise, and strengthened his 'fingers to fight.' He has told us himself what was his habitual temper, and how it was sustained: 'I have set the Lord always before me. Because He is at my right hand, I shall not be moved. Therefore my heart is glad and my glory rejoiceth.' "—*Maclaren.*

Personal Thought: "The Lord is my shepherd." The Oriental shepherd knows his sheep; is the constant companion of his sheep; leads, protects, and provides for his sheep. "Lo, this God is our God, He will be our guide even unto death." How fully do I take this in? Can I not go out into this day with new strength because of a clearer grasp of this greatest of truths?

Studies in Old Testament Characters

STUDY 15: SOLOMON, THE SON OF DAVID

1st Day: § 72. Solomon Established upon the Throne of David
§ 73. The Ideal King

"After all, the principal work in life for any man, whatever his calling or profession, is in bringing men to believe in the Lord Jesus Christ. I would have every young man who is pursuing a liberal education, bear in mind that it is not through scholarship that this work is to be done. In my opinion, the best specific preparation for this, the great work of every Christian's life, is a thorough mastery of the English Bible from Genesis to Revelation."—*Principal Coy.*

Read § 72, (1 Kings) 2:12-46, noting the fact that the request of Adonijah, according to the customs of those days, would be understood as a reassertion of his claims to the throne. Interpret David's last words to Solomon, § 71, (1 Kings) 2:5-9, in the light of this record.

Spend a little time thinking out and estimating the influences brought to bear upon Solomon up to the time of his coronation. Psalm 72 sets forth the kingly office more fully and more ideally than any other Old Testament passage. It is traditionally ascribed to this period when the national development reached its height.

Read the Psalm, asking yourself whether it might be an expression of David's wish for his son. Consider the universality, the beneficence, and the permanence of the reign here described. Solomon did not fulfil the hope of this prayer. Does not one feel instinctively that a greater than Solomon is here? Did not Solomon at his best serve as a suggestion of David's greater Son?

Personal Thought: What measure of assurance do I possess that the ideal described in the 72d Psalm shall one day be realized? How much is my life stimulated and directed by the vision of this world ruled in righteousness by Jesus Christ?

Studies in Old Testament Characters

STUDY 15: SOLOMON, THE SON OF DAVID

2d Day: § 74: The Wisdom of Solomon

"To know
That which before us lies in daily life,
Is the prime wisdom."—*Milton.*

Read § 74, (1 Kings) 3:1-28, making a record of such thoughts as impress you. Merely glance at vv. 1-28 of the following chapter (1 Kings 4), and read vv. 29-34.

Three books of the Bible are commonly ascribed to Solomon—The Proverbs, Ecclesiastes, and the Song of Songs. After a good deal of what we believe to be unprejudiced investigation, we cannot say that we are sure that tradition is totally misleading here. Of the Song of Songs, Farrar, in SOLOMON: HIS LIFE AND TIMES, pp. 171-173, says: "Perhaps the conjecture may be too bold, but if the beautiful Shulamite had her prototype in Abishag, whom Adonijah sought in marriage, and the mere mention of whose name made Solomon flame into pitiless anger, then the poet may conceivably have meant to point a silent contrast between the mother of Solomon, who though wedded and rich, yielded with disgraceful facility to the temptations of a guilty king, and 'the fairest among women,' the village maiden, who inflexibly resisted a more innocent advance."

The central theme of the Song of Songs is found in 8:6, 7. "Love is strong as death. Many waters cannot quench love." Read the verses. Read the entire Song some time today if possible. Its form is idyllic. It "tells us in dramatic form of how pure love in humble life triumphed over the splendid seductions of a royal wooer."

Recur in thought, for a moment, to the choice of Solomon with which this day's Study began.

Personal Thought: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you" (Matt. 6:33). What application has this verse to the case of Solomon? How completely dominant over my life is the command here given? What definite experience have I had of the truth of this promise?

Studies in Old Testament Characters

STUDY 15: SOLOMON, THE SON OF DAVID

3d Day: § 77. The Books Commonly Attributed to Solomon

"The nobler the truth or sentiment, the less imports the question of authorship."—*Emerson.*

Following is a practical outline of the book of Proverbs:

Superscription and introduction, 1:1-6.

I. The Wisdom section, 1:7–9:18.

Here are set forth the blessings of wisdom, and the dangers of unchastity. In every chapter is found the expression, "My son."

II. The great collection of moral, religious and prudential precepts, with appendices, 10:1-24:34.

1. Single-sentence maxims, 10:1-22:17.
2. Appendix 1, 22:18-24:22.
3. Appendix 2, 24:23-34.

III. Gleanings by the men of Hezekiah, with appendices, 25:1-31:31.

1. The Hezekiah collection, 25:1-29:27.
2. Appendix 1, The words of Agur, 30:1-33.
3. Appendix 2, The words of Lemuel, 31:1-31.

Spend two or three minutes only on Prov. c. 1-9 as a whole, underlining the expression, "My son" and the word "wisdom," and allowing your mind to dwell on a verse here and there as it is inclined. C. 3:13-18 is a good passage to memorize.

Read aloud without pausing, except to check with pencil in the margin most striking sentiments, as much of chaps. 1-9 as your time will permit. Read James 1:5-8; 3:13-18.

Personal Thought: Note the sentiment of two or three passages which you checked with pencil as you read, and ask yourself why you marked them. Test your life by them and by Prov. 2:3-5.

Studies in Old Testament Characters

STUDY 15: SOLOMON, THE SON OF DAVID

4th Day: § 75. The Temple and the Palace of Solomon

"Every student needs a wider life and a deeper life. Christ did those two things for His disciples. He widened the circle of their ideas, and He deepened the intensity of their convictions. The hardest things in the world to unite are breadth of apprehension with intensity of convictions."—*President Faunce.*

While many modern critics have questioned (for reasons which we think inconclusive) the Solomonic authorship of Proverbs, c. 1-9, there is general agreement that the bulk of the remainder of the book is Solomon's. No more time can be given in these Studies to these valuable precepts, but the student is advised himself to make place for them, if at all possible. If you find that the directions here given do not consume all your time for daily Bible study, read a chapter from the Proverbs in addition each morning until you shall have completed the book. Mark the most striking proverb of each chapter.

The most important part of § 75 is the blessing and the prayer at the dedication of the Temple (1 Kings c. 8), preliminary to a careful reading of which spend not more than five minutes in extracting the thought of 1 Kings 5:1-8:11. In doing this dwell longest upon 5:1-12; 6:11-13; 8:1-11.

Read § 75, (1 Kings) 8:12-66, for its revelation of God as conceived by Solomon, and for its revelation of Solomon at his best. Note what is said about the stranger. In this is part of the revelation of God here given.

In the parallel passage read 2 Chron. 2:5, 6; 3:1; 5:11-14; 6:40-42; 7:1-10.

Read Acts 7:46-49; John 4:21-23.

Personal Thought: Continuing on this passage in John, consider the Father as the object of worship. Think of the meaning of worship. It is worthship. The Father seeks those who appreciate and acknowledge His worth. What place in my devotions does worship have? How am I to grow in appreciation of the worthiness of God?

Studies in Old Testament Characters

STUDY 15: SOLOMON, THE SON OF DAVID

5th Day: § 76. The Glory and the Decline of Solomon

"In your morning watch, let renewal of surrender to absolute obedience for the day be prominent: let confession and prayer be definite. Let your outlook on the day you are entering upon be a very determined resolve that obedience to God shall be its controlling principle."—*Murray.*

Read § 76, (1 Kings) 9:1-9. Compare the parallel passage, 2 Chron. 7:11-22. Recall the time and occasion and message of the former dream. (See 1 Kings 3:5 ff. Compare 1 Kings 6:38; 7:1; and see 2 Chron. 8:1 for time.) It would appear that the reign of Solomon was about halved by this second communication from God. The second twenty years of Solomon's reign witnessed his greatest external, political glory and his religious decline. Did you notice the note of warning in this second dream?

Read rapidly the remainder of the Chronicler's account of the life of Solomon. See § 76, (2 Chron.) 8:1-9:30, noting the most striking things. Have you yet noticed the marked difference between the record of David's life and that of Solomon? David as a man is much more fully set before us, and in the record of him is much of spiritual instructiveness; whereas Solomon's life is composed mainly of details about commerce, buildings and organizations. Solomon, the official, is more prominent than Solomon, the man.

Will you have time to read the tenth chapter of Proverbs?

Personal Thought: In my best moments—when the unseen and eternal is most real to me, and when visions of God and self come—am I warned against anything which I am allowing? I may be able to pray in public better than ten years ago, but how much stronger am I in my heart against the seductions of sin?

Studies in Old Testament Characters

STUDY 15: SOLOMON, THE SON OF DAVID

6th Day: § 76. The Glory and the Decline of Solomon

"'Tis but the moral of all human tales:
'Tis but the same rehearsal of the past:
First freedom and then glory: when that fails,
Wealth, vice, corruption—barbarism at last."—*Selected.*

Merely glance over § 76, (1 Kings) 9:10-10:29, which is a parallel account of the main portions of yesterday's text; afterwards read 1 Kings c. 11. Why is the account of Solomon's apostasy not found in Chronicles? Spend a moment or two on Diagrams XVI and XVII, noting the time, purpose, etc., of the writing of the Kings and Chronicles. What indications have you that Solomon's religious decline was gradual? Does the passage for today, compared with 2 Chron. 8:11, furnish one? What would you name as the secret of this failure? What reason is given in today's passage?

What is your opinion of the following estimates of Solomon? "I have not read of any king who so belied the promise of his early days, and on whom prosperity produced so fatal an apostasy as Solomon." —*Lord.*

"Saul, with his early meekness and magnanimity, and his troubled soul, and his tragic end; David, in his heroism, and his fall, and his penitence, are far more interesting and significant figures for mankind than the brilliant builder and trafficker who grew into an uxorious, a ruined and an apostate autocrat. The story of Solomon is the story of one whose heart was perverted and his will enervated by luxury and pride."—*Farrar.*

"Saul was self-willed; David was self-subdued; Solomon was self-contained. The religion of Saul was associational; the religion of David was personal; the religion of Solomon was official. The story may be read in yet another light. Man is a composite being, and each man has to decide which part of himself shall rule the whole. Saul made the body rule; David made the heart rule, and Solomon made the mind rule. So these first three kings illustrate primary religious truths for all the ages."—*Tuck.*

Personal Thought: "His heart was not perfect with the Lord his God, as was the heart of David his father." From my knowledge of David what characteristic of his do I understand the writer to have had in mind when he wrote these words? Is my heart perfect with God in this sense?

Studies in Old Testament Characters

STUDY 15: SOLOMON, THE SON OF DAVID

7th Day: § 77. The Books Commonly Attributed to Solomon

"Lord, before I commit a sin it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning. Thus I am always in the extremities; either my sins are so small that they need not my repentance, or so great that they cannot obtain Thy pardon. Lend me, O Lord, a reed out of Thy sanctuary truly to measure the dimensions of my offenses. But O, as Thou revealest to me more of my misery, reveal also more of Thy mercy."—*Thomas Fuller.*

The following from the book of Ecclesiasticus (not Ecclesiastes) 47:13-21, well marks the stages of Solomon's career: "Solomon reigned in a peaceable time, and was honored; for God made all quiet round about him, that he might build an house in His name, and prepare His sanctuary forever. How wise wast thou in thy youth, and as a flood, filled with understanding! Thy soul covered the whole earth, and thou filledst it with dark parables. Thy name went far unto the islands; and for thy peace thou wast beloved. The countries marveled at thee for thy songs, and proverbs, and parables, and interpretations. By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead. Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection. Thou didst stain thy honor, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly. So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom."

Apart from all questions of authorship, there is a fitness in the association of the Song of Songs with the pious youth of Solomon, the Proverbs with his prosperous manhood, and the book of Ecclesiastes with his later and declining years. Give the time today to an examination of the book of Ecclesiastes.

First of all spend not more than five minutes in running through the chapters for the expressions: (1) "Under the sun," which occurs about thirty times; (2) "under heaven"; and (3) "on the earth." Underline these expressions, and as you do so glance at the connection. You will be struck by the frequent use of such words as, vanity, work, no profit, toil, etc.

The thought of the book of Ecclesiastes may be stated in the words of

Studies in Old Testament Characters

STUDY 15: SOLOMON, THE SON OF DAVID

7th Day: § 77. The Books Commonly Attributed to Solomon

1 Cor. 7:31: "Use the world, as not abusing it: for the fashion of this world passeth away." The theme might be stated thus: A discussion of the abuse and use of this world.

The theme as developed might be stated thus:
I. The abuse of the world is folly. Note the expression "under the sun." This proved:
1. By an exhaustive personal experience.
2. By extensive observation.
3. By consideration of various forms of so-called earthly good.
II. The use of the world should be moderate and in the light of two facts:
1. What you enjoy is God's gift.
2. Remember that the judgment is coming.

The book does not yield satisfactorily to an outline. The following is as good as any:

Prologue—The problem—1:1-11.
I. The Highest Good not found in wisdom, pleasures, or toil, c. 1, 2.
II. The Highest Good not found in commercial or political pursuits, c. 3, 4, 5.
III. The Highest Good not found in wealth and the golden mean, c. 6-8:15.
IV. The Highest Good found in enjoying present and hoping for future good, 8:16-12:7.
Epilogue—The solution, 12:8-14.

Give attention for the remainder of your time today to the fourth division and the epilogue. If possible before passing to the next Study read the entire book without interruption in the light of suggestions given above.

Personal Thought: Meditate upon the prayer found at the head of this day. Ask God to help you to make it in reality your own.

Studies in Old Testament Characters

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

1st Day: § 78. Rehoboam of Judah and Jeroboam of Israel

"Early and provident fear is the mother of safety."—*Burke.*

Read § 78, (1 Kings) 11:26-40, and as you do so note: (1) What is said of Jeroboam's ancestry, character, and ability; (2) What is said about David; (3) The reasons assigned for giving Jeroboam ten tribes; (4) The conditions on which his kingdom would be established.

Look up on a map the location of the tribe of Ephraim to which Jeroboam belonged. Whose son was Ephraim? Where were Joseph's bones at this time? (See Exodus 13:19; Joshua 24:32.) Note again where Rehoboam went to be made king (12:1). To what tribe did Joshua belong? Is there any special significance in the revolt against Judah being headed by Ephraim? Think down into this.

Read § 78, (1 Kings) 12:1-20, estimating as you do the character of Rehoboam. We have here some new light on the character of Solomon's reign. What is it? In the advice of the old men is found a suggestion of the influences of the last days of David, and in that of the young men, a suggestion of the influences of the last days of Solomon. Think on the lowering of the level of morality which must have occurred during the reign of Solomon.

We are now past the time in Jewish history when the Psalter and the book of Proverbs were created. While additions were made after their day, these two books are rightly associated with David and Solomon as authors-in-chief. The book of Psalms is justly regarded as the most devotional portion of the Bible, and nothing could be more practical than the book of Proverbs. Moreover, it is especially suited to young men. It will be a part of the plan of these Studies from this time on, to introduce a portion of the book of Proverbs or a Psalm into each day's meditation.

Read Proverbs 1:1-19, and think of Rehoboam and his foolish friends.

Personal Thought: "He . . . . took counsel with the young men that were grown up with him, that stood before him." Whose counsel do I seek? What should one be on double guard to avoid in seeking counsellors? Does the Wonderful Counsellor have His place in my life?

Studies in Old Testament Characters

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

2d Day: § 78. Rehoboam of Judah and Jeroboam of Israel

"When the Lord changes our petitions in His answers it is always for the better. He regards (according to that well known word of St. Augustine) our well more than our will. We beg deliverance; we are not unanswered if He give patience and support."—*Robert Leighton.*

Read § 78, (1 Kings) 12:21-33. Who was the messenger of God to Rehoboam? Did Rehoboam show any disposition to consult God about plans? Who had before advised Jeroboam of God's will? What indication is there that Jeroboam, after becoming king, did not seek this prophet's advice, or that of any other man of God? Note the expression in v. 30, "And this thing became a sin." Locate Bethel and Dan.

Read § 78, (2 Chron.) 11:1-23, noting in particular what is said about the migration of the God-fearing priests and people.

Read § 78, (2 Chron.) 12:1-16, giving special attention to the place of Shemaiah in the narrative. What is he called here? What was he called in the record of yesterday? (See 2 Chron. 11:2.) Do not miss what is said of him in v. 15. Re-read vv. 12-14, and 1 Kings 14: 21-31, and estimate the character of Rehoboam.

Read Prov. 1:20-33.

Personal Thought: "He did that which was evil, because he set not his heart to seek the Lord." What is it to set the heart to seek the Lord? What is there in setting the heart to seek the Lord which delivers from evil doing?

Studies in Old Testament Characters

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

3d Day: § 79. A Man of God and an Old Prophet

"In the absence of a clear command, stay where you are and do your stint as if it were the finishing touches of the universe. Wait on close and present duty. Let only a clear, sharp call cause you to look up. Be willing and obedient and busy. God will make you hear."—*Wooley.*

The quotation given above has a special application to the incident related in § 79. Be looking for it.

Read § 79, (1 Kings) 13:1-34.

"It is not difficult to trace the inducements which led to the utterance of that lie. The old prophet was one of those whose souls had once been visited by the visions of the Most High. But they seem to have vanished from him. His continued residence at Bethel, now that it had become the house of idols, was an actual instance and for the future an unlimited promise of compliance with evil. In such an one, painfully conscious of the fading away of the prophetic power, there would, of necessity, be a craving for acknowledgment by a brother in the great company of the prophets, even for the satisfaction of his own uneasy conscience. . . . The temptation to the other came in so seductive a shape—for old prophets counselling ease to kill the self-denying zeal of younger spirits, are ever Satan's chosen instruments. . . . He who had received his own command direct from God, suffered it to be overborne by the word of a man. . . . Surely we must read in such a spectacle the glory and the risk of being the servant of the jealous God."—*Wilberforce.*

Read Proverbs, 2d chapter.

Personal Thought: Dwell upon the last sentence above and upon the quotation at the head of the page.

Studies in Old Testament Characters

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

4th Day: § 80. Ahijah the Prophet and Jeroboam the King
§ 81. Abijam of Judah and Jeroboam of Israel

"You do not educate a man by telling him what he knew not, but by making him what he was not, and what he will remain forever."—*Ruskin.*

Read § 80, (1 Kings) 14:1-20. What is the most striking fact or lesson here set forth? Do not miss the point, which seems to be plain, that Jeroboam did not trouble himself about true prophets until he himself got into trouble. Has there been any intimation in the record that he ever consulted Ahijah after the announcement that he should be king, until this time?

Read § 81, (2 Chron.) 13:1-22. Note the omission (v. 5) by Ahijah of the condition upon which the throne was to be established. Compare Psalms 132:12; 89:30-32. Yet it is involved in later statements. Read again vv. 11, 12, 18. What is the great lesson of this passage?

Glance over the outline of the book of Proverbs given in 3rd Day on Study 15, and read Proverbs, 3rd chapter. If you have not already done so, you should memorize vv. 13-18. Verses 5, 6 should also be memorized.

Personal Thought: Dwell upon the quotation by Ruskin above, and upon the last verses referred to. What is it to acknowledge God in all one's ways? What was Jeroboam's fatal mistake in the light of Proverbs 3:5?

Studies in Old Testament Characters

STUDY 16. KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

5th Day: § 82. The Kings Abijam and Asa of Judah
§ 83. The Chronicler's Account of Asa of Judah

"Spend the time you have spent in sighing for fruits, in fulfilling the conditions of their growth. The fruits will come, must come."—*Selected.*

Give one minute each on Diagrams XVIII, XIX and XX, and spend two minutes on Diagram XXI.

Read § 82, (1 Kings) 15:1-8. Read again v. 3. What were the sins of his father? Recall what you are able and afterwards glance over 1 Kings 14:21-24. Have you noticed how often David is referred to as a standard in this history? Note the expression in v. 7 ff. Yesterday's passage taken from Chronicles is an expansion of this.

Read § 82, (1 Kings) 15:9-24. Locate places mentioned. Look at Diagram XXII. What influences upon Asa in early life would incline him towards evil? What two persons mentioned would naturally have large influence over him? How do you account for his zeal for good? Who established the schools of the prophets? Were there active teachers of the true faith at this time? Do you recall the names of any prophets or seers lately mentioned? Glance at Diagram XXI.

Read § 83, (2 Chron.) 14:1-15:8, noting especially 14:11 and 15:1-8. What light do these last verses throw upon questions asked above?

Read Proverbs, 4th chapter, two choice verses of which are 18 and 23.

Personal Thought: In order to be able truly to make the prayer of 2 Chron. 14:11, what must be true of the enterprise in which one is engaged? Note: "in Thy name," "against Thee."

Studies in Old Testament Characters

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

6th Day: § 83. The Chronicler's Account of Asa of Judah

"When you are studying, study; when you are recreating, recreate. Do one thing at a time, and what you are doing, do with your might; take hold sharp, and let go sharp."—*Bushnell.*

Read § 83, (2 Chron.) 15:8–16:14. In the light of this account, how must the statements that Asa's heart was perfect all his days be understood? Is there not a reference to idolatry here?

Give a moment or two to Diagram XXIII. Can a revival be made to order? Read again 15:13. What now do you think of the expression in yesterday's portion (1 Kings 15:14), "Asa's heart was perfect, but the high places were not taken away"? Was not the intention and effort of the king one thing, and the practice of the people another?

Re-read 2 Chron. 16:7-10, and think about the teaching. Here is an early instance of conflict between king and prophet. We shall have more of this. Recall David's treatment of the prophets. V. 9 should be memorized.

This statement in v. 12 implies that Asa ignored God; that in his distress he refused to recognize God, and sought human aid alone. The sin was not in seeking to the physicians, but in putting God aside.

What is your estimate of Asa's character? What is the great lesson of Asa's life? Can it be stated better than in 2 Chron. 15:3 ff? What is the revelation of the God of Asa?

Read Proverbs, 5th chapter. Note v. 21, marginal reading. Compare with 2 Chron. 16:9.

Personal Thought: What effect upon me has the teaching that God is continually discerning the thoughts and intents of the heart; that one's ways are before the eyes of the Lord? Do I shrink from Him, or do I welcome the fullest investigation? What considerations will encourage the habit of taking God into fullest confidence in everything? Read again 2 Chron. 16:9.

Studies in Old Testament Characters

STUDY 16: KINGS AND PROPHETS OF PRE-ASSYRIAN TIMES

7th Day: § 84. The Five Kings of Israel next after Jeroboam

"No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly,
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it."—*Longfellow.*

Give two or three minutes to Diagrams XIX, XX and XXI.

The First King, Nadab the son of Jeroboam. Read § 84, (1 Kings) 15:25-32. What was the sin wherewith Jeroboam made Israel to sin? Read 1 Kings 12:26-33.

The Second King, Baasha an usurper. Read § 84, (1 Kings) 15:33–16:7. Note specially the reason given in v. 7 for the displeasure of the Lord.

The Third King, Elah the son of Baasha. Read § 84, (1 Kings) 16:6-10. What light does the passage yield on his character?

The Fourth King, Zimri an usurper. Read § 84, (1 Kings) 16:11-20.

The Fifth King, Omri founder of the fourth dynasty. Read § 84, (1 Kings) 16:21-28. Note the emphasis of Omri's wickedness, and that he founded Samaria. Read Micah 6:16. Glance at Diagram XVIII, for general idea of the relation of the times of Omri and Micah.

What is the great lesson of this record? What is the application of the quotation from Longfellow?

"Professor Law, who knew Scotland well, said that the practical sagacity of the Scotch was owing to their familiarity with the book of Proverbs. Read Proverbs, 6th chapter.

Personal Thought: Re-read the words of Longfellow above and think of the evil which Jeroboam did after his day. What lay at the root of all the evil? Am I sure that I am keeping myself from idols?

Studies in Old Testament Characters

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

1st Day: § 85. Elijah and the Famine in Ahab's Time

"You can do whatever you earnestly undertake."—*Stonewall Jackson.*

Read § 85, (1 Kings) 16:28-34. What were the sins of Jeroboam? What more did Ahab's sins include?

Read James 5:16, 17, observing marginal renderings.

Read § 85, (1 Kings) 17:1. What preceded this message to man according to the passage in James? What have we learned, in lives already studied, about the place of training in secret before a public career?

Read the remainder of the 17th chapter of 1 Kings. Re-read vv. 4,9, emphasizing the word *there.* What is the lesson? What place is there for faith in the actions here described? What did faith call for? What did action prove? What did Elijah learn at the widow's house?

Read 1 Kings, 18th chapter. What is the great lesson of the passage? Reflect on Elijah in the presence of: (1) Obadiah; (2) Ahab; (3) The false prophets; (4) God. What is the distinguishing feature of his attitude in each instance? What are the characteristics of Elijah's prayer (vv. 36, 37)?

Read James 5:18.

Personal Thought: "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." Here indecision in opinion was the result of indecision in practice. To what degree, if at all, is failure to act the cause of my unbelief?

Studies in Old Testament Characters

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

2d Day: § 85. Elijah and the Famine in Ahab's Time
§ 86. Ahab of Israel and Benhadad of Syria
§ 87. Ahab of Israel and Naboth the Jezreelite

The following prayer was prepared by Dr. Arnold of Rugby for his personal, daily use before going into the school-room:
"O Lord, I have a busy world around me; eye, ear and thought will be needed for my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to Thee. Do Thou bless them, and keep their work Thine; that, as through Thy natural laws my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service."

"He knoweth our frame; He remembereth that we are dust."

Read § 85, (1 Kings) 19:1-21, for an illustration of the truth of these words. Note the order in v. 10, and the "burning of his bridges behind him," by Elisha, v. 21.

You should be able to grasp the lesson of § 86 (c. 20) in about five minutes. Try now to do so. Read § 87 (c. 21) for its revelation of human character in: (1) Ahab; (2) Jezebel; (3) Elijah; (4) Naboth.

Personal Thought: "As thy servant was busy here and there he was gone." A charge is: "Keep thy heart above all that thou guardest." Why should I do this, and how? What evidence is there that I need to watch against being too busy with important things to attend to the most important matter?

Studies in Old Testament Characters

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

3d Day: § 88. Ahab of Israel and Micaiah the Prophet

"In life's small things be resolute and great
To keep thy muscle trained; knowest thou when Fate
Thy measure takes, or when she'll say to thee,
'I find thee worthy; do this deed for me'?"—*Lowell.*

Read this most instructive selection, § 88, (1 Kings) 22:1-40; (cf. 2 Chron. 18:1-34), allowing the attention to be concentrated upon the moral heroism of the prophet Micaiah. Do not be diverted from this by curious questions. We shall learn more later about the character and methods of false prophets. The words of Ahab indicate that he had met Micaiah before. Josephus said it was he who condemned Ahab for letting Benhadad go free.

Micaiah speaks ironically. Did you discover this in reading? Give due weight to the fact that Ahab preferred false prophets after having been warned by the true prophets. Recall here his contact with Elijah. Read Micah 3:5, 6.

The special severity of the test of Micaiah was that the encounter was not with prophets of Baal, but with men who professed themselves to be even as he was, prophets of Jehovah. "The gift of prophecy could, it seems plain, be turned by the receiver into evil. He might trifle with it, he might dumb its utterance through fear of man. . . . The crisis of his moral trial had been accomplished when first for fear or for gain, he tampered consciously with the truth; when he 'divined for money.' Now he was the victim of what he then chose. We read not so much of the false prophets prophesying consciously a lie as of their seeing lying visions, and so uttering deceits."—*Wilberforce.*

Personal Thought: What influences are brought to bear upon me to induce me to believe, speak and live a lie? How may I resist them? How may I determine who are true prophets today and who are false? How does my judgment of preachers today compare with that of Ahab?

Studies in Old Testament Characters

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

4th Day: § 89. Jehoshaphat King of Judah

"You have no business with consequences: you are to tell the truth." —*Johnson.*

Do not spend more than half your time for today on this first paragraph. Read the account in § 89, (1 Kings) 22:41-50, writing down the various things which Jehoshaphat is said to have done, *e.g.*, (1) He walked in all the ways of his father Asa; (2) He made peace with the king of Israel; (3) He put the remnant of the Sodomites out of the land. Do likewise with 2 Chron. 17. Recall what he did in the matter of Micaiah the prophet, 2 Chron., c. 18. Add to your list of Jehoshaphat's deeds as you read 2 Chron., c. 19. Pause a moment on the message of Jehu to Jehoshaphat. Give due consideration to the system of religious instruction and judicial administration inaugurated by Jehoshaphat.

Read 2 Chron., c. 20, which is one of the most instructive in the entire book. Give the bulk of the time to the prayer of Jehoshaphat and the instruction of Jahaziel the Levite. Note that the victory was accepted and acted upon in faith before it was, in a material sense, achieved. Re-read vv. 19-22.

'Jehoshaphat was certainly the ablest and most energetic king that had reigned over Judah since the time of Solomon. While it cannot be denied that the one fatal mistake which he made in joining affinity with Ahab, had, in course of time, the most disastrous consequences, leading as it did to the desecration of the Temple, the complete apostasy of the state during the space of six years, and the almost entire destruction of the seed of David; yet the immediate results were, in a worldly point of view, advantageous."—*Deane.* We shall learn very soon how fatal Jehoshaphat's mistake was.

Personal Thought: "Neither know we what to do: but our eyes are upon thee." What do these last words mean? How constant is the maintenance of this attitude in my life? What are helps toward such constancy?

Studies in Old Testament Characters

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

5th Day: § 90. The Last Days and the Translation of Elijah

"Persist, persevere, and you will find most things attainable that are possible."—*Selected.*

Take frequent glances at Diagram XXIV, as you read § 90, (1 Kings) 22:50-2 Kings 1:18. What is the great lesson of this portion?

Read the remainder of the section, (2 Kings) 2:1-2:18.

Reflect on the words of Elijah, "The Lord the God of Israel before whom I stand."

"The events of Elijah's life are so full of dramatic interest that we are tempted to dwell upon *them*, and gather the lessons that they teach. But the actor in the scene of Carmel was far greater than the scene which he enacted; and the true lesson of his life—the revelation which is sent to the race through him—is only learned as we realize his marked individuality, and understand the message which is carried by his solitary, unsupported, but overwhelming testimony for Jehovah, the one, living, spiritual, holy God. Because he stood for God, he could dare—under the most extraordinary circumstances of strain and peril—to stand alone."—*Tuck.*

Give a minute or two to Proverbs, c. 8, dwelling upon vv. 16, 17, 35, 36, as they have been illustrated in the records which we have been studying.

Personal Thought: "The spirit of Elijah doth rest on Elisha.' What evidence had the sons of the prophets that this was so? "The works that I do shall ye do also." Who said this? To whom? How were the works to be performed? What evidence have I that the Spirit of Christ rests on me?

Studies in Old Testament Characters

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

6th Day: § 91. Elisha the Prophet

"This one thing I have found, that it is not in man to think out a gospel, or to make a state of light by phosphorescence at his own center. He can have the great mystery of godliness only as it is mirrored in his heart by an inward revelation of Christ. Do the will and you shall know the doctrine—this is the truth I have proved by my twenty years of experience."—*Bushnell.*

The passage is 2 Kings 2:19-5:27. There are here accounts of: (1) The healing of the spring at Jericho; (2) The denouncing of the youths; (3) The victory of the three kings over Moab; (4) The widow's oil; (5) The birth, death and restoration of the Shunemite's child; (6) The poisoned pottage; (7) The multiplication of the loaves; (8) The healing of Naaman. If pressed for time, limit yourself to the ast. Nos. (3) and (8) are perhaps the most important. If possible secure an intelligent grasp of the entire account. Hang up difficulties for the present; seek to know what the record says and note anything which helps you. Dwell upon Naaman's words, "I thought"; "Now I know." What produced the change? Read again the words of Bushnell at the top of the page.

Personal Thought: The prophet Elisha was frequently sought after. When was this, and why? Glance over the record for the answer. How helpful am I to others? How may I become more so?

Studies in Old Testament Characters

STUDY 17: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

7th Day: § 91. Elisha the Prophet

"You need not tell all the truth, unless to those who have a right to know it all. But let all you tell be truth."—*Horace Mann.*

The passage is 2 Kings 6:1-8:15. It contains accounts of: (1) The swimming of the axe-head; (2) The horses and chariots of fire in the mountain; (3) The siege of Samaria, and the four lepers; (4) The return of the Shunemite after the seven-year famine; (5) The visit of Elisha to Damascus. Dwell on (2) and (3).

One cannot help being impressed by the diversity in character and work between Elijah and Elisha. The one was the prophet of solitude; the other was the prophet of society. The one was the prophet of judgment, the other of mercy. In a sense these two men foreshadow John the Baptist and Jesus of Nazareth. Spend a little time on the parallel. "It is not possible to mistake the character of the series of miracles which Elisha wrought. From first to last they bear upon them all the attributes of visitations of mercy. They are the very opposite of the judicial inflictions with which, through Elijah, the power of God broke forth to punish evil and to overawe the guilty." —*Wilberforce.*

"The more strong one's apprehension is of the degradation of the Israelitish people at that time, of their low, sensual idolatry, of their reverence for evil powers,—the more one feels how acts of this kind must have been needed to counteract their materialism, to undermine their religion of fraud and hatred, to establish, as no words or arguments could, the proof of an actual and gracious ruler."—*Maurice.*

Personal Thought: "We do not well: This day is a day of good tidings, and we hold our peace." What application of these words of the lepers may be made to the proclamation of the gospel today? Why do so many hold their peace? How may they be made to do as the lepers did? What part have I in making known the good tidings?

Studies in Old Testament Characters

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

1st Day: § 92. The Sons of Ahab of Israel, and of Jehoshaphat of Judah

"Your prime, one need is to do right, under whatever compulsion, till you can do it without compulsion, and then you are a man."—*Ruskin.*

Read the passage in Kings (2 Kings 8:16-29), referring, as you do so, to Diagrams XXIV and XXV. Try to get the whole situation clearly before you. Look a second time at v. 19. Re-read v. 28. Who before this had been in a similar alliance? The results of the fatal mistake of Jehoshaphat in marrying his son to the daughter of Jezebel are beginning to appear. Be looking for more serious disasters yet to come.

Read the passage in Chronicles (2 Chron. 21:1-22:9), noting any additions to the record in Kings. Note especially what is said about Elijah.

There are strong reasons for thinking that Joel prophesied in the reign of Jehoram of Judah or a little later. Spend not more than five minutes on the prophecy of Joel (especially the third chapter) to see if you discover any appropriateness to this situation in the words.

If time remains, give a moment to Proverbs, c. 9. Dwell on v. 10.

Personal Thought: The warning of this lesson is against entangling alliances. Am I sure that I do not need it? What is the only safe course to pursue in the choosing of associates?

Studies in Old Testament Characters

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

2d Day: § 93. Elisha the Prophet and Jehu King of Israel

"You often understand the true connection of important events in your life, not while they are going on, nor soon after they are past, but only a considerable time after."—*Selected.*

Read the Section for today (2 Kings 9:1-10:36) without interruption, and allow the dramatic character of the story duly to affect you as well as the dreadful lesson on sowing and reaping.

"It causes great scandal to many amiable and worthy people that the Scripture does not stop to comment on these atrocities of Jehu, but appears to commend his zeal, and to rejoice that what he began he accomplished. I believe that a true portrait can never be a mischievous one, and that this is essentially true. Nothing is said to gloss over the ferocity of Jehu; you do not want words to tell you that you must hate it; your impulse, and it is a right one, is to do so. But there may be in the most ruffianly and brutal characters, not merely strength, but an intense hatred of hypocrisy, a determination to put it down, not for selfish ends, but because it is hateful: which determination is good and inspired of God. The Scripture teaches us to confess this, and, by so doing, clears, not confuses, all our earlier conceptions and judgments. We do meet with these characters in the world,—characters with something devilish lying close beside something which is really divine. . . . . It is in the quiet time that a man is tested. Then we find out not only what he can do, but what he is. The test in this case failed."—*Maurice.*

Note the contrast between the righteous and the wicked in Proverbs, 10th chapter, and think of the illustrations in the history we are studying.

Personal Thought: "Afterward it yieldeth." (Heb. 12:11.) Read Gal. 6:7. Read again the quotation at the top of the page. Reflect on the harvest of Ahab's and Jezebel's sins which the kingdoms of Israel and Judah garnered. What am I sowing?

Studies in Old Testament Characters

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

3d Day: § 94. Athaliah, Queen of Judah, and Jehoiada the Priest

"Woman is at once the delight and the terror of man."—*Selected.*
"Women are ever in extremes; they are either better or worse than men."—*Selected.*

Read § 94, (2 Kings) 11:1-20, and compare 2 Chron. 22:10-23:21.

The following, while referring more directly to the characters studied yesterday, is not without its application to the story of today: "Elisha the son of Shaphat and Jehu the son of Nimshi did then together carry out the words of the prophet. For those words depended upon no mortal agency; they were the expressions of an eternal law which in some way or other would fulfill itself. This is the great lesson which the Bible teaches in every page. The righteous Will moves on steadily and irresistibly toward its own end; the unrighteous will struggles with it; seems to prevail; is broken in pieces. But seeing it is *Will* and not a blind necessity which rules in the armies of heaven and among the inhabitants of earth, it is all-important whether those who execute its decrees work in cheerful submission to it, or in blindness, with base and private designs. This was the great question for the ministers of God's purpose, whether they were prophets or soldiers, to consider then; it is the great question for us now. We may be sure that at the last, by our evil doings and the fruits of them, if not by our zeal for that which is sincerely good, we shall help to demonstrate the existence of a divine order in the world, and shall foretell its victory. It is for us to say in which way we shall perform the divine commission."—*Maurice.*

Glance over Proverbs c. 11, giving especial attention to vv. 10, 21, 30, 31.

Personal Thought: To what a pass has Judah come! A daughter of the idolatrous Jezebel is on the throne of David! Did Jehoshaphat dream of this when he began to be friendly with Ahab? Reflect on the Personal Thoughts of the last two days.

Studies in Old Testament Characters

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

4th Day: § 95. Jehoiada the Priest and Joash King of Judah

"Never be afraid to doubt. Never try to conquer doubts against time. Never force yourself to believe. If you try this way (that is, living up to the light which you have, whatever happens), you must be anything that it requires, a Jew, a Mohammedan, ready to go to the world's end, anything; most probably you must be a Christian." —*Bushnell.*

Read § 95, (2 Kings) 11:21-12:21. What about the character of the two men, Jehoiada and Joash, does 12:2 disclose?

Read the following questions and look for answers in 2 Chron. 24:1-27. Why did the house of the Lord need repairing? Had the influence of the idolatrous worship introduced into Judah as the result of the alliance in Jehoshaphat's time, been destroyed with Athaliah the queen? Was Judah left in her evil course without warning? What most wicked deed did Joash the king sanction? What other generation was like this one? For answer to this last question, read Matthew 23:29-39.

As you read Proverbs, c. 12, note what truths are illustrated by the history we have been studying.

Personal Thought: Which am I most like, Jehoiada or Joash, as seen in 2 Kings 12:2? What is essential in the character of one who is able not only to stand, but to help others to stand?

Studies in Old Testament Characters

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

5th Day: § 96. Elisha the Prophet and Jehoash King of Israel
§ 97. Amaziah of Judah and Jehoash of Israel

"Sorrow tracketh wrong
As echo follows song.
On! On! On! On!"

Read § 96, (2 Kings) 13:1-25, noting what is said about the sins of Jeroboam. In connection with this account of the sickness and death of Elisha, think for a little of his character and work. What estimate of these would you infer from the record, was held in his own day? " 'O my father, the chariots of Israel and the horsemen thereof!' These were the words which a king of Israel of Jehu's house spoke to Elisha as he lay sick and dying. He felt that a power was passing out of the world which was greater than his, and than that of all the kings who had been before him, because it was a power which had spread health and peace around it."

Refer to Diagram XXVI as you read 2 Kings 14:1-22. What a sorry plight Judah has come to be in! What is the reason assigned? For answer read 2 Chron. 25:1-28. Give special attention to the messages of the prophets and the king's treatment of them. Have you been impressed by the frequency of the mention of prophets since the time of the disruption of the nation? It would be well, if you can spare the time, to make a table of the prophets whose messages we have already heard. You might arrange material under such headings as, Who, When, Where, To Whom, Why, etc.

Note what parts of Proverbs, c. 13, are illustrated by today's history.

Personal Thought: Reflect on 2 Chron. 25:8, 9. When had the mistake been made about the one hundred talents? Why had it been made? What lesson is here for me?

Studies in Old Testament Characters

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

6th Day: § 98. The Kingdom of Judah and Joel the Prophet

"God is not a crutch coming in to help your lameness, unnecessary to you if you had all your strength. He is the breath in your lungs. The stronger you are, the more thoroughly you are yourself, the more your need of it, the more your need of Him."—*Phillips Brooks.*

The arguments wholly internal for and against the early authorship of Joel are about of equal weight. We give the preference to the early date. As intimated in Day 1st of this Study, there is good reason for assigning the prophecy to the reign of Jehoram of Judah. Some maintain that he prophesied in the reign of Joash of Judah. There is much in the message suited to more times than these two between the reigns of Jehoshaphat and Uzziah of Judah. After all, the determination of the date of this book is not essential to our present purpose. The thought of the book may be expressed in ten words, thus: Locusts—Drought—Locusts destroyed—Drought removed—Spirit given—Enemies destroyed. Note the progress of thought as more clearly suggested by the following:

5. Enemies vanquished and blessings bestowed.
4. Removal of Spiritual Drought.
3. Removal of Locusts and Drought.
2. Repentance and Prayer.
1. Locusts and Drought.

Read the prophecy in the light of the above, giving due attention to the conditions of the removal of evil and the bestowal of spiritual blessing. Read Acts 2:16-21. Was that an exhaustive fulfillment of Joel's words? Was it the first fulfillment? Is it not probable that there was in his own time a response to the prophet's plea, and consequent blessing? What estimate of Joel as a man do you form from his book?

Personal Thought: "The dreams which Joel and Peter speak of, indicate a closer contact with realities, a more inward communion with Him who is true, an intolerance of shadows, a longing for substance." What is the judgment which the above sentence renders upon my dreams?

Studies in Old Testament Characters

STUDY 18: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

7th Day: § 99. Jeroboam II King of Israel and Jonah the Prophet

"What has not been universally observed is that the reality of the characters is inseparable from the truth of the narrative, and stands or falls with it.

"The characters are not created. They exist only by the facts. Try to believe the characters, yet doubt the facts. You will find you cannot do it."

"Read this dialogue between God and man; and the writer is a man. A man yourself, you are shocked at the man and you bless God. The writer has given God the last word and the best. . . . The book of Jonah is generally underrated; one reason is, it is judged by commentators who have never tried to tell an immortal story. . . . The truth is that 'Jonah' is the most beautiful story ever told in so small a compass. . . . In writing it is condensation that declares the master; verbosity and garrulity have their day, but only hot-pressed narratives live forever. . . . In 1328 words you have a wealth of incident and all the dialogue needed to carry on the grand and varied action. You have also character, not stationary, but growing just as Jonah grew, and a plot that would bear volumes, yet worked out without haste or crudity. . . . Only the great artists of the pen hit upon the perfect proportions of dialogue and narrative. . . . To my mind, speaking merely as an artist, the Acts of the Apostles eclipses all human narratives, and in the Old Testament, Genesis, Samuel, Jonah and Ruth stand pre-eminent, and Jonah above sweet Ruth by the greater weight of the facts and the introduction of the Deity. . . . The God of Jonah is the God of the New Testament. . . . Skimmers have discredited and sneered at a record they have never tried hard to comprehend: 'Facile judicat qui pauca considerat.'"—*Charles Reade.*

Employ the time today as you think best, only do not omit to give real thought to the revelation of God found in the book of Jonah. Some time you may wish to examine what Charles Reade in Bible Characters has to say on Jonah; also The Story of Jonah by Dr. Luther T. Townsend; and New Light on the Story of Jonah by Dr. H. C. Trumbull.

Personal Thought: "It is not enough to fast *for* sin; we must fast *from* sin." What is the nature of my repentance? What must be the result if it is not real?

Studies in Old Testament Characters

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

1st Day: § 100. Jeroboam II King of Israel and Amos the Prophet

"If the characters of the Scripture are both a marvel of the mind, and also aids to faith, surely we ought to give up skimming them, and study them. Put them at their lowest, and they are a gold-mine; and in that mine surface washing has been productive; but to dig is better."—*Reade.*

Read the first four and the last five words of the book of Amos. Glance through the chapters and underline the expression, "Saith the Lord," or its equivalent.

Read Amos 1:1. Consult Diagrams XXVI and XXIX. Amos must have prophesied late in the reign of Jeroboam. What were the material and political condition of the Northern Kingdom at that time? Read 2 Kings 14:23-29.

Read Amos 1:2. This is the text. It summarizes the entire prophecy. Compare Joel 3:16. Did Amos take his text from Joel? What is the general import of this text of Amos?

In chapters 1, 2, we have a series of foreign prophecies. Read in order 1:3,6,9,11,13; also 2:1,4,6. Consult Diagram XXVIII. The expression, "For three, yea, for four," is probably rhetorical, and means, for abundant, yea, for superabundant. Go over the series, noting: (1) What is to occur; (2) Why this is to occur. Is there anything significant in the use of the word palaces by Amos? Is fire to be understood literally? What striking difference in the cause assigned appears when the speaker reaches Judah? Is anything said about wrong having been done God in the case of the other nations? Why this distinction? Again consult Diagram XXVIII, and think of the relationship of these nations to the children of Israel. What aggravation in the case of Israel is mentioned in 2:9-11? Would the Israelites approve Amos' utterances about the other nations? In doing so, were they not unconsciously condemning themselves?

Personal Thought: One of the great revelations of Amos 2:9-11, is, that judgment is according to knowledge and opportunity. What special privileges have I? How faithful am I in the improvement of these? Would Amos 2:9-12 condemn me? To what will abuse of the mercy of God certainly lead?

Studies in Old Testament Characters

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

2d Day: § 100. Jeroboam II King of Israel and Amos the Prophet

"I cannot forgive God for the suffering of others; when I look abroad upon this world and behold its cruel destinies, I turn from Him with disaffection; nor do I conceive that He will blame me for the impulse. But when I consider my own fates, I grow conscious of His gentle dealing; I see Him chastise with helpful blows, I feel His stripes to be caresses; and this knowledge is my comfort which reconciles me to the world. All those whom I now pity with indignation, are, perhaps, not less fatherly dealt with than myself. . . . If I from my spy-hole, looking with purblind eyes upon the least part of a fraction of the universe, yet perceive in my own destiny some broken evidences of a plan and some signals of an over-ruling goodness; shall I, then, be so mad as to complain that all cannot be deciphered? Shall I not rather wonder, with infinite and grateful surprise, that in so vast a scheme, I seem to have been able to read, however little, and that little was encouraging to faith?"—*Robert Louis Stevenson.*

We studied yesterday the series of foreign prophecies found in Amos, c. 1, 2. In c. 3 is a series of questions. Read the series (noting marginal rendering in v. 3—a verse usually misinterpreted because torn from its connection), and answer each by, *No.* They prepare for the thundering application in vv. 7, 8, which is: "My presence here announcing such a message ought to be evidence to you that what I have declared will surely come to pass." Think down into this paragraph. It is most graphic and most true. The full force of it does not at once strike one.

Read the remainder of the chapter, not omitting to observe the striking force of calling the heathen to witness and to be surprised at the evil in Samaria (vv. 9, 10). Chaps. 1, 2 ended with judgment. How does chap. 3 end? What is the text of Amos?

Personal Thought: "You only have I known . . . therefore I will visit." The very reason given by the people why they doubted the word of Amos that judgment was coming, is declared by him to be the reason why the judgment would come. To what extent has the awful delusion ensnared me, that because I am a child of God I may therefore do wrong with immunity? How may I meet this in myself and others?

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

3d Day: § 100. Jeroboam II King of Israel and Amos the Prophet

"The slightest sorrow for sin is sufficient if it produces amendment, and the greatest is insufficient if it does not."—*Colton.*

What was the series for Day 1st? What for Day 2d? In the fourth chapter of Amos we find a series of past warnings. After reading the chapter, note: (1) The chapter opens with a specific announcement of captivity (vv. 1-3). Cf. "Thus will I do unto thee" (v. 12); (2) vv. 4, 5 are ironical, referring to the multiplicity of the formal ceremonies; (3) Beginning with v. 6 is mentioned a series of five past calamities, viz.: famine (v. 6), drouth (vv. 7, 8), locusts, etc. (v. 9), pestilence (v. 10), Sodomlike visitation (v. 11); (4) The refrain, "Yet have ye not returned unto me," indicates the object of these visitations and the result.

Pause here to think back (aided by Diagrams) over the history of the Kingdom of Israel for visitations of war, famine, etc. Continue to note: (5) because of the refusal of His people to heed His warning, God announces that He is about to come in judgment, and calls upon His people to meet Him as their enemy; (6) v. 13 describes the kind of God who must now be met by His rejecters. Pause here for reflection.

While judgment is so prominent in this chapter, and in the book as a whole, have you not already discovered that it is reluctantly resorted to, and only after every effort of love to reclaim has failed?

Read Proverbs, chap. 15th, noting the application of vv. 3, 8, 10, 32, to the situation above considered.

Personal Thought: "Thy God, O Israel." Reflect on the God who was in the conception of the writer of Amos, chapter 4.

Studies in Old Testament Characters

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

4th Day: § 100. Jeroboam II King of Israel and Amos the Prophet

"The exercise of prophetic ministry in Israel of old, was always a proof of the nation's decline. . . . We shall find, in considering the ministry of the prophets, that, not only had each prophet a distinct ministry committed to him, but that, also, in one and the same prophet, there was a double mission; the Lord dealt with the conscience about present evil, while He pointed the eye of the faithful to the future glory. His cry was: 'O Israel, thou hast destroyed thyself; but in me is thine help.' . . . This was a ministry of a very elevated and holy character; it was a glorious commission to be told to stand amid the fragments of a crushed and ruined system, and there to point to the time when God would display Himself in victory."—*Selected.*

The two chapters of Amos (5th and 6th) for study today, reveal only judgment, although there is in c. 5 a series of invitations. Recall the series of the past three days. Look in c. 5 for invitations introduced by the word "Seek." Chapter 5 begins with a lament, and the case is represented as hopeless; it ends also in the same strain (v. 16, ff), and after another ironical outburst at formal worshipers, who, because of their observances, thought themselves to be immune from the day of the Lord, the prophet announces captivity beyond Damascus. Consult here Diagram XXVIII. If all the nations mentioned in chapters 1,2 are to fall, whence must the destroyer come?

As you read chap. 5 now, ask yourself why the invitations are introduced if the case is hopeless. Possibly they refer to past invitations which had been unheeded. Probably they refer to the time of speaking, when, in the mercy of God, if Israel will, she may yet be saved. Apparently there is no response. It seems to be necessary to supply some such idea between vv. 15 and 16 to furnish a reason for the sentiment of v. 16 ff.

Read c. 6. Note how each chapter thus far ends with a sledge-hammer blow of judgment.

Personal Thought: Reflect upon the God of Amos (see 4:13; 5:8). Where did Amos thus learn God? What is my conception of God as compared with that of Amos? What relation has one's conception of God to one's character? How may I cultivate a sense of the greatness and of the majesty of God?

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

5th Day: § 100. Jeroboam II King of Israel and Amos the Prophet

"There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongue of men and angels."—*Chalmers.*

Read chapters 7, 8, 9 of Amos, omitting 7:10-17 and 9:11-15, in the light of the following:

I. A series of visions is: (1) Locusts (7:1); (2) Fire (7:4); (3) The Lord with a plumb-line (7:7); (4) A basket of ripe fruit (8:1); (5) The Lord standing by the altar (9:1).

II. Indications of a climacteric order in these visions may be noticed as follows:

1. Prayer is made and answered in the first two; it is not found in the last three.
2. The fire is more severe than locusts.
3. The prayer in the second is more intense than in the first. Destruction is threatened in both the first and second.
4. "I will not again pass by them any more," in the third, is indicative to Amos that it is needless to pray. By the plumb-line, decision has been rendered. Destruction is assured in the third.
5. "I will not again pass by them any more," is preceded in the fourth vision by the words, "The end is come upon my people Israel." This is a decided advance upon the plumb-line vision. Destruction is imminent in the fourth.
6. The Lord is represented as Himself giving orders, and superintending the demolition of the structure and the slaying of the people in the last vision. Destruction is represented as in progress in the fifth.

III. Observe the completeness and the severity of the destruction as depicted in vv. 2-4 of chapter 9.

IV. Note the discrimination used even in this as indicated in verses 8-10 of chapter 9.

Personal Thought: Reflect further on the God of Amos as presented in 4:13; 5:8, and 9:5, 6. Read yesterday's Personal Thought.

Studies in Old Testament Characters

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

6th Day: § 100. Jeroboam II King of Israel and Amos the Prophet

"We speak of omens and signs and premonitions; perhaps we know not what we mean. Even in Genesis the leaves are stirring; the air blows upon us as from another world. You feel that some one is coming, and so all through the Old Testament. Now it is a sudden flash of light, now a transparent darkness. We feel it in history, in psalms, in prophecy. Sometimes a great voice of thunder, sometimes a still, small voice of comfort. Did I hear the blast of a trumpet miles and miles away, rising and falling in a cadence? It is the sign of the King's approach. There will be a new personality amongst us."—*Joseph Parker.*

Read Amos 7:10-17. In the intimation by Amaziah that Amos was prophesying for a living, what does the priest of Bethel disclose as to his own character? Do not miss the strong contrast in the words, "Thou sayest," "Thus saith the Lord." What is the real force of v. 14a?

Read Amos 9:11-15, and consult Diagram XXXI.

"Does it seem to you that a hope so confident as this,—a hope of life arising out of death, light out of darkness, is inconsistent with that vision of utter ruin which rose up a moment ago before us? We shall not know the heart of the Jewish prophet till we learn to see not only how these things are compatible, but why they are inseparable."—*Maurice.*

What traits of character in Amos are worthy of imitation by preachers and teachers of today?

Personal Thought: "He revealeth His secrets unto His servants the prophets." "I have told you before it come to pass . . . Ye are my friends." What place has sympathy, fellowship with God in His work, in bringing one into appreciation of God's message? How much has the lack of this in my life to do with my dullness in apprehending the Word of God?

Studies in Old Testament Characters

STUDY 19: KINGS AND PROPHETS OF EARLY ASSYRIAN TIMES

7th Day: § 101. Jeroboam II King of Israel and Hosea the Prophet

"Love is strong as death. . . . Many waters cannot quench love, neither can the floods drown it."—*Bible.*

Hosea is pre-eminently the prophet of love. Between him and Amos is an instructive contrast. "The two men are types of a contrast which runs through the whole history of religious thought and life down to our own time. The religious world has always been divided into men who look at questions of faith from the standpoint of universal ethics, and men by whom moral truths are habitually approached from a personal sense of the grace of God."—*Robertson Smith.*

It is difficult to outline the book of Hosea. The following is suggested as the most suitable for the purpose of these Studies:

I. Chapters 1-3, prophecies concerning apostate Israel under the figure of the marriage relation.

II. Chapters 4-14, a series of prophecies relating chiefly to Israel's downfall.

The best explanation of chapters 1 and 3, is, that they disclose a real and bitter domestic experience through which the prophet was brought into intelligent sympathy with God in the treatment which his chosen people had given him. A man, true to an unfaithful wife, declares the message of a true God to an unfaithful people.

Think of the prominence in the Bible of marriage as illustrative of the relation between God and His people.

Read Hosea 1-3. Do not miss the beauty and the power of this passage by allowing difficulties of interpretation of details to absorb attention.

Personal Thought: Read Hosea 2:16. Compare our Lord's words, "No longer do I call you servants . . . but I have called you friends." Think on these things.

Studies in Old Testament Characters

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

1st Day: § 102. The Last Six Kings of Israel and Hosea the Prophet

"The very curse of an evil deed is that it must always continue to engender evil."—*Schiller.*

Read § 102, (2 Kings) 15:8-31, taking frequent glances as you do so at Diagram XXXII. Consult also Diagram XXVII. You will not omit to note how to the last day of the kingdom of Israel the sins of Jeroboam the son of Nebat are mentioned.

Read § 102, (2 Kings) 17:1-41, referring to the above mentioned Diagrams. This entire chapter is very instructive. Look again at v. 13 ff. Vv. 24-41 are interesting as relating to the Samaritans.

The following are striking features of the book of Hosea: (1) The connection between the message of the prophet and his own personal experiences; (2) The figurative character of the language (especially notice the different figures by which Israel is characterized: as, Harlot, Stubborn heifer, Silly dove, Unturned cake); (3) The condensed, broken character of the composition; (4) The prominence given to Ephraim in the book. Hosea was evidently primarily a prophet of the North country; (5) The proportion of the book given to describing the moral condition of Israel. One-half of the verses refer to this; (6) The emphasis of the love of God.

The last day of Study 19 was given to (1) above. Occupy the remaining time today with (2), (3) and (4). Copy out the various names given to Israel, noting the context in each case, and underline the word Ephraim in your Bible.

Personal Thought: "The sins of Jeroboam the son of Nebat which made Israel to sin." Down through the entire history of the Northern Kingdom, covering nearly 250 years, this sentence has been ringing in our ears. What is the great lesson of the story of the kingdom of Israel, the end of which we have now seen? How fully does my life today show that this lesson has been learned by me?

Studies in Old Testament Characters

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

2d Day: § 102. The Last Six Kings of Israel and Hosea the Prophet

"The longer I live, the more I wonder at the forbearance and compassion of the Divine Mind."—*Rev. Edward White.*

That the historical situation may be more vividly before you, spend from three to five minutes in review of § 102, (2 Kings) 15:8-31, and 2 Kings 17:1-41, glancing at Diagrams XXVII and XXXII.

Read over the striking features of the book of Hosea, given in yesterday's lesson, fourth paragraph. Attention should be concentrated today upon the last two of these, viz.: (5) The moral condition of Israel at the time, and (6) The emphasis of the love of God in the book. Read a key passage on each as follows: 4:1-8; 11:1-9. As you examine the chapters, do not miss the force of the words, "For," "Therefore," "Because." Read a moment or two, beginning at 4:1, with these words in mind.

Is there a more tender passage in the Old Testament than Hosea 11:1-9? Read it again. Read chap. 14, which alone of the chapters of Hosea is one of almost unmingled brightness. It is with regret that we pass on from the study of Hosea. But the limits of these Studies require it. One says: "There is, I conceive, in every prophecy, and in every book which God has intended for the instruction of men, a leading thought which forces itself upon the mind of a serious reader, almost without his knowing it." What is the leading thought of Hosea for you?

Personal Thought: Meditate upon Hosea 14:9. What is meant by "these things"? What profit have I received from them?

Studies in Old Testament Characters

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

3d Day: § 103. Uzziah King of Judah and Isaiah the Prophet

"In a word, this was felt to be the supreme need: *'to get God's man, in God's place, doing God's work, in God's way, for God's glory.'* 'God alone is sufficient for God's own work.' "—*Hudson Taylor*, on the secret of the success of the China Inland Mission.

Read § 103, (2 Chron.) 26:1-23, key verses of which are 5 and 16.

Preparatory to reading Isaiah, 6th chapter, read Isa. 1:1. In the reigns of what kings is he there said to have prophesied? Read 6:1 and 7:1. Observe that if there is any recorded prophecy belonging to Jotham's time it does not come in chronological order, else it would appear after chap. 6th, and before the events recorded in chap. 7th. Isaiah is not arranged chronologically. Note how the foreign prophecies are grouped in chap. 13 ff. Consult Diagram XXXIII.

The account of this vision of Isa. 6 may have been originally related in Jotham's time in justification of utterances which the prophet was making about the sins of his day and the judgments to come. We may easily understand the men of his day saying to Isaiah, "What right have you to talk to us thus?" Imagine the effect of his replying, "In the year that King Uzziah died I saw the Lord," etc.

Read now Isa. 6:1-13. Note the progress of the thought as follows: (1) A vision of God; (2) A vision of self and other people; (3) A confession of sin; (4) A cleansing from sin; (5) A call heard; (6) A response signifying readiness to do whatever might be required; (7) A commission to perform a difficult work.

Read Matt. 13:14, 15; John 12:40; Acts 28:26, 27. Is not the freedom of the persons to whom the message was proclaimed fully recognized in all these passages as well as in Isaiah? What is the effect of willful rejection of truth?

Personal Thought: "When he was strong, his heart was lifted up, and he trespassed against the Lord." How may I cultivate humility, and thus avoid the fate of Uzziah? "I saw the Lord." What experience of my life is most worthy to be characterized as a real vision of God; the time when I was most conscious of the actual presence of God? How may I perpetuate the conscious presence of God? Fill out the following: "Blessed are the . . . for they shall see God."

Studies in Old Testament Characters

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

4th Day: § 104. Jotham King of Judah and Isaiah the Prophet

"We are not to suppose a faithful ministry is any easy task. No man can continually rebuke his age, and yet be living a luxurious life. The prophets of the Lord have always been opposed to the age in which they lived. Whenever the ministry has fallen into accord with the age, it is not the age that has gone up, it is the ministry that has gone down. We should have persecution revived were we to revive the highest type of godliness."—*Selected.*

Read § 104, (2 Kings) 15:32-38, and the parallel passage, 2 Chron. 27:1-9.

The question how long Jotham reigned after his father's death is difficult to settle, nor are we sure that we have any prophecy in Isaiah which belongs to Jotham's time. Chaps. 2-5 are the most likely. Yet these do not strongly impress us as so appropriate to the days of Jotham as to those of Ahaz, e.g., 3:12. "This", says one, "points to a time when the vigorous administration of Uzziah and Jotham had been succeeded by the weak and inefficient government of Ahaz."

Read Isa. 2:1-5:24 in the light of the following, noting especially the place of prediction of remote blessing in preaching meant to have real influence in the prophet's own time.

2:2-4	2:5——4:1	4:2-6	5:1-30
Remote future	Present, and immediate future	Remote future	Present, and immediate future
Bright	Dark	Bright	Dark
Promise	Threatening	Promise	Threatening
External glory	War	Internal glory	War

Did you get the force of 2:5? It is this: In the future all nations will believe in God. Why should you not do so now, O Israel?

What must have been the character of the man who uttered Isa., c. 2-5?

Personal Thought: With the song of the vineyard in mind (Isa. 5:1-7)—What has God done for me which would justify His looking for more fruit in my life than is now appearing? Why should I see to it that the fruit which is expected is produced?

Studies in Old Testament Characters

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

5th Day: § 105. Ahaz King of Judah and Isaiah the Prophet

"Our business in life is not to get ahead of other people, but to get ahead of ourselves. To break our own record, to outstrip our yesterdays by todays, to bear our trials more beautifully than we ever dreamed we could, to whip the tempter inside and out as we never whipped him before, to give as we never have given, to do our work with more force and a finer finish than ever,—this is the true idea, to get ahead of ourselves. To beat some one else in a game may mean much or little. To beat our own game means a great deal."—*Trumbull.*

For a summary of the career and character of Ahaz read § 105, (2 Kings) 16:1-20. Compare 2 Chron. 28:1-27. Consult Diagram XXXIV, and read Isaiah 7:1-25.

"Ahaz has left behind him the reputation of being among the worst, if not actually the very worst, of all the princes of the house of David. He had neither courage, nor patriotism, nor energy, nor prudence, nor piety, nor even a decent regard for the traditions of his house and nation. . . . In vain did Isaiah warn him, rebuke him, offer him signs, threaten him, urge him to rely on Jehovah; he doggedly pursued his own course, sought help in every quarter but the right one, put his trust in arms of flesh or in the gods of the nations, cared not how he degraded his country or disgraced his noble lineage, persisted in evil, ever trespassed more and more until God cut him off in the very prime of life."—*Rawlinson.*

Following the method adopted in 4th Day of this Study for Isa. 2:2-5:30, examine as much of 7:1-12:6 as you can comfortably read in the time. What estimate, by this time, have you formed of Isaiah?

Personal Thought: "If ye will not believe, surely ye shall not be established." Is faith ever demanded without evidence? What special incentive to believe was proposed to Ahaz? What is the place of the will in belief? Do I believe to the extent to which I am authorized to believe? Is the object of belief a proposition or a person?

Studies in Old Testament Characters

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

6th Day: § 106. Jotham, Ahaz, and Hezekiah Kings of Judah and Micah the Prophet

"Do thy part with industry, and leave the event with God. I have seen matters fall out so unexpectedly that they have taught me in all affairs neither to despair nor to presume."—*Feltham.*

Read with the primary purpose of estimating the character of Micah.

Read chap. 1 and note the following striking facts: (1) Micah was contemporary with Isaiah and Hosea. (Cf. introductory verses of the books.) Imagine these three men in conference; (2) Micah's vision was concerning both Samaria and Jerusalem. It must have been then before what date? (3) The graphic manner in which the prophet describes his feeling when he sees that suffering will reach even to Jerusalem.

Read chap. 2, noting: (1) The denunciation in v. 1, of the principle that might makes right; (2) The use of the word *devise* in v. 3. Cf. v. 1; (3) The correspondence between sin and the punishment, vv. 4, 5; (4) The emphasis in vv. 7-10 of the fact that evil is occasioned by wrong doing. This is an answer to the charge of the false prophets, v. 6. Cf. also v. 11; (5) The promise in vv. 12, 13, in contrast with the preceding declaration of coming disaster which occasioned the charge against Micah by the false prophets.

Read chap. 3, noting: (1) The prominence of priests, prophets, rulers and judges as leaders in evil doings; (2) The force of the figure (cannibalism) of oppression in vv. 2, 3; (3) The emphasis of the fact that sinners shall be punished according to their sins, v. 4, and that gifts perverted shall be withdrawn, vv. 5-7; (4) The declaration by Micah, v. 8, of his mission under God to tell the truth in opposition to the false prophets; (5) The presence of the passage, v. 12, which figured in a very important connection afterwards in the life of Jeremiah. Cf. Jer. 26:18.

What is now your estimate of Micah as a man?

Personal Thought: Meditate on Micah 3:8. Does the Micah type of prophet prevail today? What reason have I to believe that I am not of the false prophet type here described?

Studies in Old Testament Characters

STUDY 20: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

7th Day: § 106. Jotham, Ahaz, and Hezekiah Kings of Judah and Micah the Prophet

"One comfort is, that great men, taken up in any way, are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something from him. He is the living light-fountain, which it is good and pleasant to be near."—*Carlyle.*

Continue reading in Micah, beginning at the fourth chapter. Note the following: (1) The presence of a passage (vv. 1-3) which is found almost word for word in Isa. 2:2-4; (2) The promising character of this chapter in the main; (3) Recognition of the fact that the expected glory would come after a period of suffering; (4) The mention of Babylon in v. 10; (5) The difference between God's view of things and the world's view, vv. 11, 12. Note the frequent use of the word Zion in this chapter.

In chap. 5 note: (1) The presence, in v. 2 ff, of the remarkable Messianic passage quoted in the New Testament; (2) The contrast of this with the statement in v. 1, that the king of Israel should be smitten on the cheek; (3) The connection of this Messianic passage with the anticipated deliverance from Assyria, v. 5; (4) The things mentioned which would be destroyed; (5) the hopeful character of the chapter.

Read chap. 6 and note striking facts.

Read chap. 7, noting: (1) The wail of the prophet over the very corrupt state of affairs, vv. 1-6; (2) The striking similarity of v. 6 to words uttered by our Lord. Cf. Matt. 10:21, 35, 36; (3) The fact that the good, in the midst of such distress and wickedness, manifest faith in God; (4) The world-wide view here, vv. 12,16; (5) The remarkable tribute of praise to God as one who forgives sin and puts it away forever, vv. 18, 19. Vv. 7-20 of this chapter are regarded by some as one of the sweetest passages in all prophetic literature.

What is now your estimate of Micah?

Personal Thought: "Who is a God like unto thee?" is a free translation of the name Micah. What have I discovered in the God of Micah which assures me that He is the only God? What attribute of God is most prominently set forth in Micah, 7th chapter? Do I know by experience that this is a true description of God?

Studies in Old Testament Characters

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

1st Day: § 107. Hezekiah King of Judah, and Isaiah the Prophet

"The characteristic of heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common heroic. Yet we have the weakness to expect the sympathy of people in those actions whose excellence is that they outrun sympathy and appeal to a tardy justice!"—*Emerson.*

The topic for today is the reformation of Hezekiah. What reformers preceded him? Was there need in his time of reformation? Who was his father, and what did he do? Consult Diagrams XXIII and XXXV. Read 2 Chron. 29:1-11. What did Hezekiah do? What did he say, and to whom? When did he say and do these things? Read the remainder of 2 Chron., chap. 29. Note the expression, "all Israel," twice used in v. 24. We shall see from the next chapter that Hezekiah's design was to reunite the whole nation into a single religious community. The Northern king was already a vassal of Assyria, and the end of the kingdom of Israel was near.

Read 2 Chron. 30:1-27, remembering that still another chapter is to be considered today. It is not at all necessary to suppose that the fall of Samaria and the final captivity of Israel had taken place when these events occurred.

Read 2 Chron. 31:1-21, also 2 Kings 18:4. Think about the thoroughness with which this reformation was conducted, and the opposition which must have been encountered. But is idolatry destroyed when the idol is removed by force? Think about the character of Hezekiah and write out in brief form your estimate of him. What part do you imagine Micah and Isaiah had in the reformation of Hezekiah?

Personal Thought: "And in every work that he began.... he did it with all his heart." Read the entire verse (2 Chron. 31:21). What good work have I begun in which I have not persisted? Read the quotation at the head of the page. "Create in me a steadfast spirit, O God."

Studies in Old Testament Characters

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

2d Day: § 107. Hezekiah King of Judah, and Isaiah the Prophet

The following is continued from yesterday. Read the quotation there and continue here: "If you would serve your brother, because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act, and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. It was a high counsel that I once heard given to a young person, 'Always do what you are afraid to do.' "—*Emerson.*

The history of Hezekiah as given emphasizes four important events, the most probable order of which is as follows: (1) The reformation; (2) The illness and recovery; (3) The embassy from the king of Babylon; (4) The invasion of Sennacherib. Consult Diagram XXXV. The reformation occurred before the fall of Samaria, which was besieged by Shalmaneser but actually taken by Sargon. Sargon afterwards made an expedition to the West which affected Judah. Read Isa., c. 20.

The illness of Hezekiah most likely occurred 713 B. C. There was an eclipse in September, 713, with which the going back of the shadow may have been connected.

Read 2 Kings 20:1-11. The announcement of Hezekiah's death was apparently unconditional. Was it really so? Why was not the condition expressed? Compare your thought in reply to the last question with the following: "The condition is not expressed because God would draw it from him as a voluntary act."

Read attentively the thanksgiving psalm of Hezekiah (Isa. 38:9-20) and record best things. Check expressions not understood. Vv. 10-14 are retrospective. In vv. 15-17 he "describes how Jehovah promised him help, how this promise put new life into him, and how it was fulfilled and turned his sufferings into salvation. In vv. 18-20 he rejoices in the preservation of his life and promises to praise God for it as long as he lives."—*Delitzsch.*

Personal Thought: Meditate upon the words: "Thou hast cast all my sins behind Thy back." How should I live today if God has done this for me?

Studies in Old Testament Characters

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

3d Day: § 107. Hezekiah King of Judah, and Isaiah the Prophet

Read quotations of the last two days and continue here: "Times of heroism are generally times of terror, but the day never shines in which this element may not work. Whoso is heroic will always find crises to try his edge. Human virtue demands her champions and martyrs, and the trial of persecution always proceeds."—*Emerson.*

The account of the visit of the embassy from the king of Babylon given in Isa., c. 39, is practically the same as that found in 2 Kings 20:12-21. Read the latter passage. Read 2 Chron. 32:31. What reason is there given why the embassy came? In view of political conditions what was likely the real reason why the visit was made? Is the prophet's condemnation to be interpreted on the assumption that an alliance between Judah and Babylon against Assyria was in contemplation? Why should such an alliance be open to objection?

Read again 2 Chron. 32:31. Does "he" in the expression "that he might know" refer to Hezekiah or to God? Read Deut. 8:2,3.

"The tendency to worship the gold of Ophir, to think of that as the strength of men and nations, lay near the heart of this king and people, as it is near the heart of us all. . . . Hezekiah showed all his treasures. . . . It was otherwise with the prophet. He had been taught to look through the mere temporary representatives of a principle to the principle itself."—*Maurice.*

Write out a brief estimate of the character of Isaiah and Hezekiah as thus far studied.

Personal Thought: "God left him, to try him, that He might know all that was in his heart." How would I stand such a test as Hezekiah met? How thoroughly have I learned that my heart is deceitful above all things? What is the only means by which I may today meet God's expectations in respect to my life?

Studies in Old Testament Characters

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

4th Day: § 107. Hezekiah King of Judah, and Isaiah the Prophet

"Persevere against discouragement. Keep your temper. Preserve self-possession, and do not be talked out of a conviction. Maintain dignity without the appearance of pride. Be guarded in discourse. Be not forward to assign reasons to those who have no right to ask. Rather set than follow examples. In all your transactions remember the final account."—*Maxims of Bishop Middleton.*

The invasion of Sennacherib is the fourth event made prominent in the record of Hezekiah's reign. What are the other three?

Read Isa. 14:24-27. State in a brief sentence of your own the leading thought of this paragraph.

Read 2 Chron. 32:1-8. Does this noble confidence in God endure? We shall see.

Read 2 Kings 18:14-16. But did Hezekiah obtain permanent relief? Read 2 Kings 18:17-37. What did Hezekiah do under the circumstances, and with what results? Read 2 Kings 19:1-7, also 2 Chron. 32:9-23.

"In all the Bible there is not a personage more clever than this Rabshakeh, nor more typical. He was an able deputy of the king who sent him, but he represented still more thoroughly the temper of the civilization to which he belonged. . . . A clever, fluent diplomatist, with the traveler's knowledge of men and the conqueror's contempt for them. . . . a creature able to speak to natives in their own language, full and ready of information, mastering the surface of affairs at a glance, but always baffled by the deeper tides which sway nations; a deft player upon party interests and the superficial human passions, but unfit to touch the deep springs of men's religion and patriotism." —*G. A. Smith.*

Personal Thought: Returning in thought to the inconstancy of Hezekiah's trust in God, inquire into your own record in respect to the same, and try to answer the question: How may I continue steadfast in my devotedness to God? Are there means to this end? If so, what are they? Am I employing them?

Studies in Old Testament Characters

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

5th Day: § 107. Hezekiah King of Judah, and Isaiah the Prophet

"He shall call upon me, and I will answer him;
I will be with him in trouble."—*Psalm 91:15.*

Continuing the study of Sennacherib's invasion, read Isa. 17:12-14. What is the application of these verses to the subject?

Read 2 Kings 19:8-37. Who is the hero of the occasion? "This scene is a parable of the everlasting struggle between faith and force, with doubt and despair between them. In the clever, self-confident, persuasive personage with two languages on his tongue and an army at his back; in the fluttered representatives of official religion who meet him; in the ranks of the dispirited men who hear the dialogue; in the sensitive king so aware of faith, and yet so helpless to bring faith forth to peace and triumph; and, in the background of the whole situation, the serene prophet of God, grasping only God's word, and proving that faith can be the substance of things hoped for—we have a phase of the struggle ordained for every generation of men."—*G. A. Smith.*

Personal Thought: Read 2 Kings 19:4, 19. On what did Hezekiah ground his hope? Would failure to receive a favorable response to my prayer bring reproach upon God? How often do I use Hezekiah's argument in prayer? Are my interests and God's interests identical?

Studies in Old Testament Characters

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

6th Day: § 107. Hezekiah King of Judah, and Isaiah the Prophet

"Fame is vapor, popularity an accident, riches take wings, those who cheer today will curse tomorrow, only one thing endures—character." *Horace Greely.*

Spend two or three minutes on Diagram XXXIII, with special reference to chapters 7-12. Note what this portion is called. Glance over the chapters for the word Assyria and underline it wherever found. Give a few minutes to: (1) What the Assyrian is to do to the people of God; (2) What God will do with the Assyrian. Is there anything more dramatic than the first part of chap. 10? Spend any remaining moments in working out the contrast between the *forest* (chap. 10), and the *twig* (chap. 11). Reflect upon the occasion and content of these Messianic passages found in Isa. 7-12.

"Israel never wholly lost the grace of the baptism wherewith she was baptised in 701 B. C. There is no event even in her history in which the unaided interposition of God was more conspicuous. It is from an appreciation of the meaning of such a Providence that Israel derives her character—that character which marks her off so distinctively from her great rival in the education of the human race, and endows her ministry with its peculiar value to the world.... In Greece the human is greater than the divine.... In Judah man is great simply as he rests on God. The rocks of Thermopylæ, how imperishably beautiful do they shine to the latest ages with the comradeship, the valor, the sacrificial blood of human heroes! It is another beauty which Isaiah saw upon the bare, dry rocks of Zion, and which has drawn to them the admiration of the world. 'There!' said he; 'Jehovah is glory for us, a place of broad rivers and streams.' "—*G. A. Smith.*

Personal Thought: Read Isa. 11:2, and measure yourself thereby. "Your heavenly Father is willing to give the Holy Spirit to them that ask Him."

STUDY 21: KINGS AND PROPHETS OF MIDDLE ASSYRIAN TIMES

7th Day: § 108. Songs of Deliverance from the Assyrian

"Just in the last distressing hour
The Lord displays delivering power;
The mount of danger is the place
Where we shall see surprising grace."

Read the 75th Psalm, which is regarded by many as celebrating if not anticipating the deliverance from Sennacherib. The psalm opens with ascription of praise, passes to the announcement of God's righteous judgment, and closes with a determination to publish the praise of Jehovah forever.

Read the 76th Psalm, which is generally regarded as celebrating the overthrow of the Assyrian King in Hezekiah's time. Note the division into four strophes of three verses each. Characterize each strophe. This psalm has interesting modern historical associations. "When the Covenanters at Drumclog closed their ranks to meet the onset of Claverhouse and his dragoons, they sang the opening verses to the tune of Martyrs. A century earlier in 1588, when the first rumor of the discomfiture of the Spanish Armada reached Edinburgh and the citizens assembled to render thanks to God, Robert Bruce, addressing them, took this psalm for his text."—*Binnie.*

"Charles Kingsley had a special love for this 76th Psalm. When sailing up the Rhine, and looking on the ruined strongholds of the old freebooters, he writes, 'How strange that my favorite psalm about the hills of the robbers (hills of prey) should have come in course the very day I went up the Rhine!'"—*Ker.*

Read these two psalms attentively a second time, trying to enter more really into their spirit than you have ever done. Carry out into the day a choice verse in memory.

Personal Thought: "For neither from the east nor from the west,
Nor yet from the south cometh lifting up.
But God is Judge:
He putteth down one, and lifteth up another."
Psa. 75:6, 7.

How fully do I recognize this truth? Do I rejoice in it? What are the reasons why one should rejoice in it?

Studies in Old Testament Characters

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

1st Day: § 108. Songs of Deliverance from the Assyrian

"The Bible will richly repay study, but only if the conditions are observed which common sense dictates. It has no power of working like a charm, so that a chapter read in a couple of minutes by a preoccupied mind can do any good. The mind must rest on it and give itself time to receive impressions. It requires the whole force of our thinking and the whole force of our feeling."—*Stalker.*

The subject of the last Study is here continued. Psalms 46, 47 and 48 are the portion for today. Of the 46th Psalm Perrowne says: "This and the two following psalms are hymns of triumph, composed on the occasion of some great deliverance. I am inclined to think that they all celebrate the same event, the sudden and miraculous destruction of the army of Sennacherib under the walls of Jerusalem. . . . . Such a deliverance must have filled a whole nation with wonder and joy. The old days of Moses and David would seem to have returned. The hopes of prophets, so great and so glowing, yet so often apparently defeated, seemed now nearer to their accomplishment. The times were at hand when Jerusalem should be indeed the joy of the whole earth, when all nations should acknowledge Jehovah as their king. . . . The burden, alike of prophecy and psalm, is *Immanuel, God with us.*"

In the light of the above read Psalm 46.

Read Psalm 47, "a practical expansion of 46:10, 'I am exalted among the nations, I am exalted in the earth.' "

Read Psalm 48, noting that the assurance for the future of v. 14 is based upon a record of the past, and an experience of the present (see v. 8a).

Personal Thought: "We have thought, O God, of thy lovingkindness." How much have I thought of it? How has it been manifested to me? How may my life more fully show forth the lovingkindness of the Lord?

Studies in Old Testament Characters

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

2d Day: § 109. A Summary of Isaiah's Preaching — "The Great Arraignment"

"The hope for God's future is the cheer for man's present."—*Selected.*

Recall the names of the four Principal Divisions of the Old Testament History of Abraham and his Posterity. (See Records, p. xi.)

Read attentively the titles of chapters I–XIX in the Analytical Outline. What chapters are included in the first six sub-periods? With what two sub-periods are the Assyrian times coterminous? What is the number and what are the limits of the divisions of the Assyrian times (see Diagram XVIII)? By what nation and when was the Northern Kingdom destroyed? How was the power of this nation broken so that the Southern Kingdom (Judah) escaped its hand?

It is meet that in this course we give one more day to Isaiah. May one result of these Studies be a full year spent some time by each one following them, upon the book of Isaiah. We have but touched the fringe of the garment here.

Read Isaiah, chap. 1, which is an introduction to, and at the same time a summary of, the entire collection of the prophet's writings.

" 'The Great Arraignment' is the title appropriately suggested by Ewald for this prophecy. Jehovah is the plaintiff, Israel the defendant, the prophet a deeply interested bystander and interlocutor. Hence the prophecy naturally falls into four strophes, dividing at vv. 10, 18, 24. Str. I contains the charge with an appeal to the witnesses; II meets a preliminary objection of Israel's to a production of a charge; III offers reconciliation on condition of Israel's amendment; IV fulminates the judgment which the rejection of this gracious offer renders inevitable. The prophecy begins by addressing the whole people as equally guilty; then directs itself more especially to the higher classes; and last of all anticipates that some will be converted and so escape destruction. There is no finer specimen of prophetic oratory than this."—*Cheyne.*

Re-read the chapter in the light of the above. Memorize v. 18.

Personal Thought: "When ye make many prayers, I will not hear: Your hands are full of blood." Is this charge in any sense applicable to me? Meditate on Isa. 1:15-18.

Studies in Old Testament Characters

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

3d Day: § 110. Manasseh and Amon Kings of Judah

"You may depend upon it, religion is, in its essence, the most gentlemanly thing in the world. It will alone gentleize, if unmixed with cant; and I know nothing else that will alone; certainly not the army, which is thought to be the grand embellisher of manners."—*Coleridge.*

Spend one-half of the time today if necessary in reviewing the periods of the kings of Judah and Israel. Consult Diagrams XVIII, XIX, XX, XXV, XXVI, XXVII, XXXII, XXXV, XXXVI, XXXVII. Think through these times, locating the prophets as you may be able, and recalling the relationships, mission and character of each.

Read about the son and grandson of Hezekiah in 2 Kings 21:1-26. What expression in v. 16 reminds one of the first king of Israel? Did God leave Manasseh without witness that he was doing wrong? Read vv. 10-12. Make a catalogue of Manasseh's sins. What was the worst one? What are the names of the reformers who antedated Manasseh's time? Consult Diagram XXIII. The history of Israel seems to show a development in parallel lines of both good and evil. Each reformation is followed by more determined effort on the part of evil to undo the good. The faithful remnant is preserved and purified.

Read the account of Manasseh and Amon in 2 Chron. 33:1-25. What information additional to that given in the account in 2 Kings is here found? Does this account give evidence that after all there was no genuine reaction from the idolatry which Manasseh instituted?

Personal Thought: "The Lord spake unto Manasseh and to his people: but they gave no heed." What was the result? Is there any message from God to which I am not giving heed?

Studies in Old Testament Characters

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

4th Day: § 111. Nahum the Prophet and the King of Assyria

"To try too hard to make people good is one way to make them worse. The only way to make good is to be good—remembering well the beam and the mote. The time for speaking comes rarely; the time for being never departs."—*George MacDonald.*

Nahum must have prophesied after the fall of Thebes (No-amon), which occurred about 664 B. C., see 3:8. It is likely that the book which bears his name was produced some time between 660 and 640 B. C.

The style of the prophet is most graphic. "Nahum describes the fate of the vast city in images which human imagination or human language has never surpassed."—*Milman.* "In grandeur of style, in condensed energy, in elevation of sentiment and rapid transitions, and in a certain completeness of representation, Nahum stands, if not the very first, yet near the very first of the Hebrew prophets."—*B. B. Edwards.*

As regards the teaching of Nahum, Farrar says: "It is less directly spiritual than the prophecies of Hosea, Isaiah or Micah, yet it forcibly brings before us God's moral government of the world, and the duty of trust in Him as the avenger of wrong-doers, the sole source of security and peace to those who love Him."

The theme of Nahum is: Judgment upon the bloody and rapacious city and empire of Nineveh with all its gods. The book may be outlined as follows:

I. The judgment announced, chap. 1.
II. The judgment described, chap. 2.
III. The judgment reviewed, with special reference to the cause of it, chap. 3.

In the light of the above, read the book of Nahum aloud if possible. Think of it as an oration as you read.

Personal Thought: Consult Diagram XXXVIII. Think of the different circumstances of the prophecies of Jonah and Nahum and reflect upon the revelation of God made in these two little books.

Studies in Old Testament Characters

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

5th Day: § 112. Josiah King of Judah

"Meditation, with the sense of God being present, is the most precious of all kinds of meditation. Many know well what it is to think habitually with the sense of the presence of another human mind. Religious meditation is thinking with a sense of having our judgments, our intentions and conduct reviewed by the mind of God; and the blessed result of it is that it gradually forms in our minds the habit of checking the whole tenor of our outer and inner life by considering how each thing would look in the eyes of God."—*Stalker.*

If you will work out the following properly you will be much interested and profited. Read § 112 (2 Chron.) 34:1–35:27, recording answers to the questions below as you proceed: What did Josiah do and when? Why did he act as he did?

The most noteworthy addition to the account in Chronicles found in the parallel record (2 Kings 22:1–23:30) is in 2 Kings 23:15-18. Read in connection with this 1 Kings 13:1-5.

Who co-operated with Josiah in his reformation? For answer glance over the material already read, and see Jeremiah 1:1, 2; Zephaniah 1:1. The passover was commemorated by Josiah in 622 B. C., just 100 years after the destruction of Samaria, which occurred 722 B. C. These are two dates worth remembering.

The book of the law which was read is believed to have been Deuteronomy. How often was the public reading of the book of the law required? See Deut. 31:10-13. Why was Josiah ignorant of it? See Deut. 31:26. Cf. 2 Kings 22:8. Wherein lay the weakness of Josiah's work of reformation? Wherein lay its strength? Was much of the personal influence of the king manifest in the movement.

Personal Thought: "In the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah. In the eighteenth year he sent Shaphan to repair the house of the Lord." There is food here for reflection. Josiah made an early and right start, and progressed and was pertinacious to the end. How does my life compare with his in these things?

Studies in Old Testament Characters

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

6th Day: § 113. The Prophet Zephaniah

"The great privilege of the prophets and apostles was not their being inspired and working miracles, but their eminent holiness. The grace that was in their hearts was a thousand times more than their dignity and honor, than their miraculous gifts."—*Edwards.*

"If anyone," says a writer, "wishes all the secret oracles of all the prophets to be given in a brief compendium, let him read through this brief Zephaniah."

Zephaniah evidently prophesied early in the days of Josiah. Read Zeph. 1:1-3, and cf. Jer. 4:23-26 for the dark picture of idolatry and the announcement of judgment to come.

As you read this short book note further: (1) The frequent use of the word *day* referring to a future time of judgment for the nation; (2) The moral condition indicated by 1:12b; (3) The prominence given to sin as the cause of coming evil, 1:17 and elsewhere; (4) The urgency of the call to repentance before it should be too late, 2:1-3; (5) The mention of five different nations in chap. 2, which would be engulfed in the coming destruction; (6) The graphic picture of Nineveh laid waste, 2:13-15; (7) The charge in 3:3, 4; (8) The contrast between the rulers of earth and God, 3:5; (9) God's hope that His own people would take warning at judgments sent on others is disappointed, 3:7; (10) The assurance that a remnant will survive; (11) The bright future with which the prophet concludes his message. Contrast the gloomy opening. "Dies irae" is based on Zeph., chap. 1. What conception of God had Zephaniah? Read 3:5, 17.

Personal Thought: Reflect upon what must have been the character of Zephaniah. As an aid to conclusions, read 1:6; 2:3; 3:4. What place does study of and reflection upon the character of God have in producing such a character as Zephaniah? Do I think enough about God as revealed in the Scriptures?

Studies in Old Testament Characters

STUDY 22: KINGS AND PROPHETS OF LATE ASSYRIAN TIMES, WITH REVIEW

7th Day: § 114. The Prophet Habakkuk

"One should often recall that quiet resolution of President Edwards: '*Resolved*, That I will do whatsoever I think to be most for God's glory and my own good, profit and pleasure on the whole, *without any consideration of the time, whether now or never so many myriads of ages hence.*' This is civil engineering that amounts to something—surveying and laying out a track through eternity."

The motto of Habakkuk might be taken from the heart of the prophecy, 2:4b. Where in the New Testament are these words found? See Rom. 1:17b; Heb. 10:38.

Habakkuk probably prophesied early in the reign of Josiah. Some hold that he uttered his message in the reign of Jehoiakim. "The design of this prophecy is to portray the sovereignty of God as chastening His people for their sins, and also visiting with deserved punishment those who as godless agents seek to destroy them. Wickedness shall not go unpunished, but woe unto those who take the rod of God into their own hands. The consoling thought as illustrated in the prophet's experience is that a good man, though deprived of all human support and stripped of his earthly possessions, may still be happy in God alone, as the bestower of higher spiritual blessings."—*Stearns.*

Read the prophecy following the outline given below:

1. The questioning of faith, chap. 1,
2. The listening of faith, see especially 2:1.
3. The waiting of faith, 2:2, 3.
4. The triumphing of faith, chap. 3, especially vv. 17-19. Note the prominence of the word salvation in the last chapter. Answer the question in 3:8 by reading 3:13.

Personal Thought: The character and personality of the prophet as intimately related to his message is strikingly illustrated in Habakkuk. He had real difficulty and through real travail of soul came to the knowledge of God and His will which is here presented. Reflect on 1:12, 13b, and 3:18, 19. "When your troubles become too great for prayer then begin to sing."—*Luther.*

Studies in Old Testament Characters

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

1st Day: § 116. The Call and the Commission of Jeremiah

"There is a growing need in this world that we must meet not by a contribution of money, but of self."—*Dr. Boynton.*

The following reasons may be assigned for a careful study of the book of Jeremiah: (1) It is comparatively little known; (2) The book gives more details about the life, methods and work of an Old Testament prophet than does any other; (3) It abounds in material for character study; (4) It is invaluable for its great moral lessons; (5) The period in which Jeremiah lived is one of the most important and interesting in Old Testament history.

Consult Diagram XXXIX for a general idea of the arrangement of the book of Jeremiah. Read everything in connection with the Diagram.

Read § 115, (Jer.) 1:1-10* aloud with care, making note of everything which strikes you. Did you observe: (1) "The words of Jeremiah .... to whom the word of the Lord came"? Glance over the first page or two of the text of Jeremiah and note how often the expression, "the word of the Lord" or its equivalent occurs. We have here the true words of man, and the real Word of God; (2) give close thought to vv. 5-10. What was the message of God to Jeremiah? What objection did Jeremiah make? How did God meet it? What was Jeremiah commissioned to do?

Personal Thought: "I have appointed thee. . . . I am with thee." When may I rely without question upon God to be with me? How may I know that I am where God wishes me, and that I am doing His work?

*The re-arranged text of nearly all the book of Jeremiah will be found in the Records.

Studies in Old Testament Characters

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

2d Day: § 116. The Call and the Commission of Jeremiah

"I am being taught never to be disappointed but to praise."—*James Hannington.*

Re-read the reasons given in Study 23, 1st Day, for the study of Jeremiah; afterwards consider the following additional ones: (6) The history of Jeremiah bears a closer analogy to that of Jesus than that of any other prophet of the Old Testament; (7) "So far as we have data for a judgment Jeremiah was the healthiest, strongest, bravest, grandest man of Old Testament history."—*Ballantine.*

Read Jer. 1:11, 12. Which is expressed here, the content or the certainty of God's revelation? Note the marginal readings for indication of paronomasia in the original. Introduce the sounds given in the margin as you read aloud vv. 12, 13. Attempting to reproduce the force of the play on words into the English it would be: "I see the rod of an early awake. . . . I am early awake in respect to my word to perform it."

Read Jer. 1:13-16. Consider the force of the figure. A flood is often used to describe destruction. Think of what a boiling flood would mean.

Read Jer. 1:17-19. Reflect upon the expressions, "defenced city," "iron pillar," "brasen walls" (v. 18), in the light of Jeremiah's confession in v. 6. Read Isa. 41:14, 15, getting the contrast between "worm" and "new, sharp threshing instrument having teeth." But was Jeremiah's work to be aggressive or defensive? Which is the more difficult? Reflect further on the expressions in v. 18.

Personal Thought: "A defenced city."—How much resistance of sin am I good for?
"An iron pillar."—How much iron have I in my spiritual life?
"Brasen walls."—How much patient endurance do I possess?
How may I have all these things? Read v. 19b.

Studies in Old Testament Characters

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

3d Day: § 115. The Kings of Judah in Jeremiah's Time

"The longer I live, the more am I certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed on, then death or victory. This quality will do anything that can be done in the world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."—*Sir Thomas Fowell Bulton.*

Seek to get today a clearer view than you now possess, of the political and religious situation in Jeremiah's day. To this end read again Jer. 1:1-3.

Draw a line across a sheet of paper, assigning the first part of it to Josiah, the second part to Jehoiakim, and the third part to Zedekiah. Make a note on the portion assigned to Josiah that Jeremiah began to prophesy in the thirteenth year of Josiah's reign. Turn now to 2 Kings, 22d chapter. Read vv. 1-3, making note of times mentioned. Read also 23:23, 31-36; 24:8, 18-20; 25:1. Consult Diagrams XL-XLIII. Read now as much of 2 Chron. 34:1–36:23 as you have time for, thinking all the while of the time of Jeremiah's call to the prophetic office and trying to imagine what he must have said and done. Do this with especial care in connection with the events of Josiah's reign. Who doubtless largely influenced Jeremiah in early life? Did he likely figure prominently in the reform measures of Josiah?

Personal Thought: "While he was yet young he began to seek after the God of David." Think for a moment of the character of the God of David. What is it to seek after God? How may I more truly seek after God? What are some results of seeking after God?

Studies in Old Testament Characters

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

4th Day: § 115. The Kings of Judah in Jeremiah's Time

"Here is a man who is manifestly sustained as well as guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life come, beyond question, from Christ. There must, therefore, be a Christ; and it is worth while to have such a helper and redeemer as this Christ undoubtedly is, and as He here reveals Himself in this wonderful disciple."—*Stanley on Livingstone.*

Give this day chiefly to getting still more clearly in mind the political and religious situation in which Jeremiah wrought. Read again Jer. 1:1-3. Glance again at Diagrams XL-XLIII. Spend three to five minutes in review of 2 Chron. 34:1-36:23, the portion which you read yesterday. Give the remainder of today's time to new material in 2 Kings 22:1–25:30, all the while keeping before you the prophet Jeremiah as you read, and trying to imagine how he acted and what he said. See how much of his career you can forecast. Read Jer. 1:17-19.

Personal Thought: "Ah, Lord God! Behold I cannot speak: for I am a child....Say not I am a child....I have appointed thee....I am with thee." What was the secret of Jeremiah's success as so far indicated? Think down into this. Am I distrustful of self? Am I trustful of God? Do I act upon His word?

Studies in Old Testament Characters

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

5th Day: § 117. The Substance of Jeremiah's Message During the Reign of Josiah

"The first thing that a human being should recognize about himself is that his character is his distinguishing feature. It is not the amount of money, the amount of power, the amount of brains that a man has that is his distinguishing feature, but his character. In God's sight men are what they are in their wishes and ambitions. The supreme ambition of every one should be to be worthy in character."—*Selected.*

The book of Jeremiah is thought of by many as the backsliding book. This is a mistake. Practically all there is in the book about backsliding is found in the 2d and 3rd chapters. Keep prominent in your mind today the moral and religious condition of Judah in Jeremiah's time. Note down any striking statements about this as you proceed. Study this subject in the light of the character of God as set forth in this passage. At once read Jer. 2:5, 6, 13, 31; 3:12-14, for definite statements about God. Read now chaps. 2d and 3rd of Jer., not pausing for definite understandings of what may at first be obscure, but reading for the general impression of the moral and religious situation which the chapters will give you,

If time remains,* go over the material and answer the following question: (1) Where was the prophet directed to go to preach? (2) To what past experience was he directed to refer? (3) To what does God challenge His people respecting His past treatment of them? (4) What classes of persons are mentioned as responsible for the present state? (5) What contrast is cited between Israel and the heathen nations?

Jer. 2:17, 19; 3:23, should be put on your list of passages to be memorized. Correct the usual wrong interpretation of Psa. 121:1 by Jer. 3:23.

Personal Thought: Reflect on 2:17, 19. Recognizing now more clearly the fact that sin pays in bitterness, what shall be my policy toward it today.

*The student should not hurry in order to finish the work of any day. Time should not be lost, but a good way to lose time is to hurry. Work to the limit of your time; then quit and do not regret your inability to finish. The last work done each day should of course be on the Personal Thought.

Studies in Old Testament Characters

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

6th Day: § 117. The Substance of Jeremiah's Message During the Reign of Josiah

"To understand Jeremiah implies such a profound insight into human character, into the lessons of the past and the facts of the present, into the religious history of the race and the perils of today, as our happy circumstances and prosperous material civilization with difficulty allow. To understand Jeremiah is to understand the world's need of Christ."—*Ballantine.*

Chapters 4-6 might be called "The Immediate Danger Chapters." They are most graphic. Read aloud today if possible. Put yourself as really as you can in the prophet's place.

On the fourth chap. answer the following questions: (1) What is stated in v. 4 as the cause of evil to come? (2) What is the character of the foe as described in vv. 5, 12, 13? (3) Is weakness of character indicated in the prophet by v. 19? (4) What is the saving clause in vv. 23-28? (5) What modern poem do these verses suggest?

On the 5th chap. answer: (1) What do vv. 7-9 indicate as to the condition of the people and the character of God? (2) What is the force of the comparison in vv. 22, 23? (3) Imagine the situation described in vv. 26-31.

If unable to read chap. 6 as a whole, read vv. 10-15. Re-read the quotation from Ballantine above.

Personal Thought: Read Jer. 6:16. Am I in danger of accepting popular ways instead of right ways? What place has the character of people who are in a way, in aiding me to determine whether that way is a right one or not?

Studies in Old Testament Characters

STUDY 23: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

7th Day: § 117. The Substance of Jeremiah's Message During the Reign of Josiah

"It is not what we take up, but what we give up, that makes us rich." —*H. W. Beecher.*

The chapters for today are Jer. 11th and 12th. The reference to the covenent in chap. 11 favors assigning this portion to the reign of Josiah and associating it with the reformation of Josiah. From Jer. 1:1 we learn that his home was at Anathoth, a little town about three miles from Jerusalem. The latter part of chap. 11 will be more interesting if we note that the conspiracy to kill the prophet was made in his home town.

Read now without interruption chap. 11. Afterwards read the prayer in 12:1-4. Note that the prophet though perplexed does not doubt God, v. 1. What was the prophet's difficulty? To whom did he go with it? This difficulty was real and great. The language of vv. 5, 6, means what? It indicates that greater suffering awaits the prophet. Had Jeremiah for the moment forgotten the promises which God had made when He called him to the work of a prophet? Read Jer. 1:19. Is there not a clear indication that the turning of Jeremiah from a child into an iron pillar and brazen walls was a process, and that he was to be made perfect through suffering? Read Jer. 12:7-17.

Keep in mind in your further study of Jeremiah that his natural temperament was such that in order to perform the work required of him, he passed through the most intense anguish of spirit. Was the wisdom of God manifest in this? Could a man of different temperament have done the work to which Jeremiah was called? Would the wicked kings and people have listened to announcements of coming judgments from other than tear-filled eyes?

Personal Thought: When I am in difficulty to whom do I go? How heartily can I preface every investigation of a moral problem by the words, "Righteous art Thou, O Lord"? In whom only is a satisfactory answer to some questions to be found?

Studies in Old Testament Characters

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

1st Day: § 118. The Arrest of Jeremiah for Preaching in the Temple Court

"Measure thy life by loss and not by gain,
Not by the wine drunk, but by the wine poured forth;
For love's strength standeth in love's sacrifice,
And he who suffers most has most to give."

With pencil in hand read § 118, (Jer.) 26:1-24, taking care to allow the words to bring most vividly before you the scene described. Picture the prophet standing in the court of the Lord's house; listen to his words; look into the faces of his auditors; read their thoughts.

Go over the material again and note: (1) V. 2 indicates that the prophet took advantage of some feast day when many people would hear him; (2) Vv. 3, 13 indicate the condition on which God can forgive. In the instances where He is represented as repenting, His unchangeableness is clearly manifest; (3) The prophets mentioned in v. 7 were false prophets; (4) Not all that Jeremiah said on this occasion is here reported. Tomorrow we shall study a fuller report; (5) Imagine the tumult occasioned by the question in v. 9; (6) Reflect upon the character of the man who under the circumstances could utter the words of vv. 12-15; (7) In connection with vv. 18, 19 read Micah 3:12; (8) The account of Uriah given in vv. 20-23 is likely inserted here to show in what peril Jeremiah was at the time. Considering the character of the opposition and of the king himself, it was little short of a miracle that the prophet escaped death.

Reflect further on the character of Jeremiah as manifested in vv. 12-15, recalling as you do the prophet's own estimate of himself and the figures given to represent him when strengthened by God. Was there not in Jeremiah a rare combination of gentleness and fidelity?

Personal Thought: "Speak. . . .all the words that I command thee; . . . .keep not back a word." How fully dominant is the will of God in my silences as well as in my speaking? What may I learn from Jeremiah respecting the manner of speaking God's truth?

Studies in Old Testament Characters

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

2d Day: § 119. The Message of Jeremiah for which He was Arrested

"It is well to think well; it is divine to act well."—*Horace Mann.*

The importance of reading these chapters with the historical situation vividly in mind cannot be overestimated. Read Jer. 7:2-4. Where was Jeremiah when he spoke? What gesture would he likely make as he uttered the words of v. 4? What would be his tone of voice?

Use your own judgment in the use of your time today on the passage (Jer. 7:1-10:25), taking care not to feel that you must cover the entire section, and reserving two or three minutes for the quotation below, and the Personal Thought. In reading the section the following outline may be helpful: (1) Rebuke for shameless idolatry and pollution of the very temple, 7:1-8:3; (2) Announcement of punishment, 8:4-9:22; (3) Reasoning on the folly of idolatry and exhortation to follow the only true God, 9:23-10:25.

"It is difficult to conceive any situation more painful than that of a great man condemned to watch the lingering agony of an exhausted country, to tend it during the alternate fits of stupefaction and raving which precede its dissolution, and to see the symptoms of vitality disappear one by one, till nothing is left but coldness, darkness and corruption." —*Lord Macaulay.*

Personal Thought: "This house, which is called by my name, wherein ye trust" (7:14). How sure am I that my religion is not a formal thing; a trusting in a place or a book, or a set of relationships? In what does true religion consist? Read 9:23, 24.

Studies in Old Testament Characters

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

3d Day: § 120. Jeremiah as an Intercessor

"Remember you are not a tree, that can live or stand alone. You are only a branch. It is only while you abide in Christ, as the branch in the vine, that you will flourish, or even live."—*McCheyne.*

The passage for today is packed with tragic interest. It is not too long for you to read comfortably in the time, only take good care to enter as fully as possible into the spirit of the prophet. Intense suffering on the part of the prophet is here portrayed. First of all read his prayers in 14:7-9, 19-22; his lament in 15:10, 11; and his prayer and God's answer in 15:15-21. Is there any indication that he was tempted to give up? What evidence of growth in Jeremiah's character does this passage give?

Read now the entire section (14:1–15:21).

"So far as we have data for a judgment, Jeremiah was the healthiest, strongest, bravest, grandest man of the Old Testament history. There is not a scrap of evidence that he was otherwise than naturally ardent, hopeful, buoyant, with a soul as full of song as a bird's, and as receptive and radiant of light as a diamond. Every reserve which we make in estimating his temperament is a gratuitous subtraction from the tragic objective truth of history. It is only when we admit what the fall of Judah meant to one so clear-eyed, so healthful, so elastic as Jeremiah that we begin to see how dreadful that fall really was."—*Ballantine.*

Personal Thought: Read again thoughtfully 15:19, 20, as an answer to the questions in v. 18b, and test your own life by these words of truth. Have the words, "If thou take forth the precious from the vile, thou shalt be as my mouth," any present application to me?

Studies in Old Testament Characters

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

4th Day: § 121. The Prophet Remaining Unmarried
§ 122. Various Messages of Warning

"If any work is really God-given, and He puts it either into our hearts to devise, or into the power of our hands to do, no fear but He will also provide stuff sufficient, whether metal or mental."—*F. R. Havergal.*

Read Jer., chap. 16, answering the following questions: (1) Why is the prophet forbidden to marry? (2) Why is he forbidden to enter the house of mourning? (3) Why is he forbidden to enter the house of feasting? (4) What did the people answer Jeremiah when he told them these things? (5) What answer was he directed to give them? (6) Who were worse, the people of Jeremiah's time or their fathers? (7) What, in v. 15, is assumed as having taken place? (8) What figures in v. 16 are employed to represent the enemy? (9) What will the nations learn from God's treatment of Israel? (10) What will Israel learn from God's treatment of her?

What verses in chap. 17 resemble a part of the first Psalm? Read vv. 9 and 10 of chap. 17 together. Who knows the heart? Read 1 John 3:19, 20. What do we learn of the character and mission of Jeremiah from 17:12-18? What is the message about the Sabbath in 17:19-27? Why do you think the Sabbath is here made a test?

Personal Thought: Thinking of Jeremiah as revealed in today's chapter, ask yourself the following questions: What personal sacrifices am I making for the sake of the Kingdom of God? To what extent am I willing to be misunderstood for Christ's sake?

Studies in Old Testament Characters

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

5th Day: § 123. The Potter's House Visited and the Lesson
§ 124. The Potter's Vessel and the Lesson

"I never was happy until I gave up trying to be a great man and was willing to be nobody."—*Edward Payson.*

Read chap. 18, answering the following: (1) To whose house was the prophet directed to go? (2) What did the potter do when the clay was marred? (3) What application of this was made to Israel? (4) What does God say He will do when a nation repents of its wrong doing? (5) What does God say He will do when a nation refuses to do His will? (6) Does the passage indicate that God's treatment of man is arbitrary? (7) What stage in sin is indicated by v. 12? (8) Who were the leaders against Jeremiah? (9) What was the animus of the opposition? (10) Is the prayer of vv. 19-23 vindictive? In judging of this must we not take into consideration the character of Jeremiah? Should we judge his character by the words, or the words by his character?

Read chap. 19 and answer the following: (1) What was the prophet directed to say? (2) Whom was he to take with him? (3) Where was he to go? (4) What was he to do with the bottle? (5) What application was he to make of this action?

Personal Thought: The potter deals with the clay according to its nature. So does God deal with us. He takes into account our nature, as free and responsible agents. He does not deal arbitrarily with us, although He does deal sovereignly, for in making us He hath made us thus free and responsible. How am I using my freedom? How am I meeting my high responsibility to God?

Studies in Old Testament Characters

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

6th Day: § 125. Jeremiah Smitten and Imprisoned by Pashhur the Priest

§ 126. Wine Offered by the Prophet to the Rechabites

"No need is greater in this increasingly noisy world, than the need of knowing what we want. This is a matter genuinely subject to inspiration, and the last thing to be taken for granted; yet nothing is supposed to be so settled, so axiomatic, as that a man knows what he wants."—*Trumbull.*

Read chap. 20 and answer the following questions: (1) Who was Pashhur? (2) What did he do to Jeremiah? (3) Why this treatment? (4) How long did Jeremiah remain in the stocks? (5) What name did Jeremiah give to Pashhur? (6) Why this name? (7) What country is here specifically mentioned as the captor of Judah? (8) When the prophet would refrain from speaking God's word, what occurred? (9) Was the prophet utterly cast down, or did his trials develop faith in God? (10) What do the last verses of this chapter indicate as to the suffering of the prophet in accomplishing his work?

Read Jer. 35:1-19 and answer the following questions: (1) In whose reign did this occur? (2) Why were the Rechabites in Jerusalem (v. 11)? (3) Why did the Rechabites refuse to drink wine? (4) What is emphasized in the contrast between "their father" and "me" in v. 16? (5) What was the message of God by Jeremiah to the Rechabites?

Personal Thought: Dwell further on the contrast between the Rechabites in their respect for the single commandment of their father, and God's people in their rejection of His oft-repeated appeals, as brought out in 35:14-16. What characteristic of God is here emphasized? How fully have I come to appreciate the patience of God?

Studies in Old Testament Characters

STUDY 24: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

7th Day: § 127. The Roll Cut and Burned by Jehoiakim
§ 128. The Message of Jeremiah to Baruch

"Jeremiah is the most misunderstood of all the great men of history. To be one of the healthiest of men and to be thought morbid, to be one of the strongest and to be thought weak, to be one of the bravest and to be thought faint-hearted, to be a titan and to be thought a pygmy, has been his hard fortune." *First sentence in: A Character Study by Dr. Ballantine*, which should be read by all.

The time in which the events we now study occurred, was a crisis time for Jeremiah, and not for Jeremiah only, but for his generation and for the world. "Politically the 4th year of Jehoiakim, in which Nebuchadnezzar won his great victory over Pharaoh-necho at Carchemish on the Euphrates, was the turning-point of the age."

Read Jer. 46:1-28. Read §127, (Jer.) 36:1-32.

"This narrative throws important light upon a prophet's mode of working. There was a long period of oral teaching, during which he committed nothing to writing; and obviously it can only have been a condensed summary of that teaching which was embodied in the roll. Doubtless it represented faithfully the sum and substance of the message which he had been commissioned to deliver; but it can scarcely have repeated the *ipsissima verba* of discourses spread over a period of more than twenty years. It is interesting to observe the instrumentality of the faithful disciple Baruch, acting as the prophet's amanuensis, as Tertius did for St. Paul (Rom. 16:22). And further, it is to be noted that the first form of this collection of prophecies was not its final form. Much was added when it was rewritten."—*Kirkpatrick.*

Read §128, (Jer.) 45:1-5.

Personal Thought: Am I like Baruch seeking great things for myself? What is the great thing which I should first of all seek? Matt. 6:33. Am I really doing this?

Studies in Old Testament Characters

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

1st Day: §129. Prophecies Against Judah and the Nations

"The day returns and brings the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."—*Robert Louis Stevenson.*

Read over the titles of the twenty-six chapters of the Analytical Outline, noting their distribution under the four General Divisions of the Old Testament History of Abraham and his Posterity.

Read over the titles of the Thirty Studies in Old Testament Characters.

Read over the titles of Sections 115-140.

Spend a few minutes in reviewing Diagrams XXXIX-XLIII.

Read § 129, (Jer.) 25:1-38 without interruption. Afterwards go over the material and answer the following questions: (1) In what year of whose reign did the message come? (2) How long had Jeremiah prophesied and with what results? (3) What king of Babylon would take the people captive? (4) What special title is here given to him? (5) How long would the bondage continue? (6) How would God treat Babylon? (7) What reason is assigned for such treatment? (8) What is the prophet directed to do in connection with his announcement of evil upon the nations? (9) How are the nations assured that the evil announced will come (vv. 28, 29)? (10) By what figure is the Lord represented in the latter part of the chapter?

Personal Thought: "And the Lord hath sent unto you all his servants the prophets, rising up early and sending them." What has been my response to the messages which God has sent to me? Is there any message now ringing in my ears? What answer shall I give?

Studies in Old Testament Characters

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

2d Day: § 130. The Linen Girdle and its Message
§ 131. The Kings and the False Prophets Arraigned

"Only he who lives a life of his own can help the lives of other men."
—*Phillips Brooks.*

Review Diagrams I-III.

Read § 130, (Jer.) 13:1-27. The application is sufficiently plain. There is a theory that "Euphrates" should be "Phrath," which is equivalent to Ephrath or Bethlehem. It is better, however, to believe that Jeremiah was absent from Judah during a part of the reign of Jehoiakim, and that the Euphrates is here referred to. Is the feeling of the prophet indicated in v. 17 to be understood as representing God's reluctance to punish? Is not the "weeping prophet" an interpreter of the divine compassion? Note the real application of the words, "Can the Ethiopian change his skin or the leopard his spots?" by reading the whole of v. 23. What is emphasized at the close of the chapter as the cause of Israel's suffering?

As you read § 131, (Jer.) 22:1-30, consult Diagrams XLI, XLII, and note: (1) Four of the five kings of Judah who reigned during Jeremiah's lifetime are here mentioned, see vv. 11, 18, 24; (2) The chapter may be broken up as follows: vv. 1-9 contain general exhortation mingled with threats and promises directed to the king of Judah; vv. 10-12 refer to Jehoahaz; vv. 13-19 are about Jehoakim; and the remainder of the chapter refers to Jehoiachin the son of Jehoiakim. Review the story of these kings given in 2 Chron. 34:1–36:10.

Personal Thought: "Then may ye also do good that are accustomed to do evil." Read the whole of Jer. 13:23. Am I the slave of any evil habit? Can I deliver myself? How may I secure the mastery? Read 2 Cor. 9:8.

Studies in Old Testament Characters

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

3d Day: § 131. The Kings and the False Prophets of the Nation Arraigned

"I sometimes think that this is the peculiar sin of the present age—the attempt to make up for lack of character by outside service. It can never be done. It is zeal without knowledge."—*Campbell Morgan.*

Read § 131, (Jer.) 23:1-8. Who are referred to by the sheep? Who are referred to by the shepherds? What are the names given here to the future ideal ruler?

Read Jer. 23:9-14. What is the character of the prophets and priests here described? The remainder of chap. 23 treats of false prophets. It will stand careful, thoughtful reading. See quotation from Wilberforce in Study 17, 3d Day. With v. 17 read 6:14. These false prophets never dreamed of giving a message such as v. 19 contains. Vv. 33-40 contain a most interesting play upon the expression, "the burden of the Lord." This expression of the true prophets had been so misappropriated by the false prophets that its use was entirely forbidden.

Read Matt. 7:15-23; also 1 John 4:1-6.

"What is the straw to the wheat? saith the Lord. Is not my word like as fire? saith the Lord; and like the hammer that breaketh the rock in pieces?" Jer. 23:28b, 29.

Personal Thought: "If they had stood in my council, then had they caused my people to hear my words." Jer. 23:22. How may I discern who is a true prophet? What is it to stand in the council of God? What place has the Bible in enabling one to stand in the council of God? What place the Holy Spirit? Am I standing in the council of the Lord?

Studies in Old Testament Characters

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

4th Day: § 132. The Vision of the Baskets of Figs
§ 133. The Symbolic Yokes and Bands

"Neither Moses, nor Joshua, nor Samuel, nor Elijah, nor Paul, was ever subjected to a tithe of what Jeremiah endured. As a sufferer he stands next to our Lord Himself. Why should we attribute his distress to morbid predisposition to melancholy? If he shrank from the stern task assigned him, Moses and Isaiah had done the same. If he yielded to discouragement in defeat, Joshua had done the same. If he longed for a lodge in the wilderness, the bold Elijah had sought the same. If he cursed the day of his birth, Job, the great example of patience, had done the same. If he wept over Jerusalem, so did our Lord. That Jeremiah preserved the sweetness of his affections, and the loyalty of his piety, and the boldness of his official testimony to the end, argues rather a pre-eminently ardent, high spirited, heroic nature."—*Ballantine.*

Read § 132, (Jer.) 24:1-10. Consult Diagram XLIII, and read v. 1 again for the historical situation. There was a strong party which believed that the people already taken to Babylon would be restored, and that Zedekiah and the remnant would not be taken into captivity. What was Jeremiah's belief? Was he truly patriotic in this? Read vv. 6, 7. What in Babylon was favorable for producing such results? Was not Babylon the headquarters of idolatry? Which is worse, to be among pure heathen, or to be among heathenish professors of truth?

Read § 133, (Jer.) 27:1-11. In whose reign did this message come to Jeremiah? For answer, note marginal rendering of v. 1. What was the prophet directed to put on his neck? To whom and by whom was he to send the yokes? What message were these yokes to emphasize? Who delivered a different message?

Personal Thought: God spake in prophets by divers portions and in divers manners. God hath spoken in His Son. How shall I escape if I neglect the message? Do I thoroughly believe that God has spoken? Am I heeding His message to me? Reflect on the opening verses of Hebrews, chaps. 1 and 2.

Studies in Old Testament Characters

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

5th Day: § 134. Jeremiah's Conflict with False Prophets in Judea

"Give what thou commandest and command what thou wilt."—*Augustine.*

Do not fail to grasp clearly the political situation and the stand which Jeremiah took in relation to it. We have now reached the reign of Zedekiah, the last of the kings of Judah. Josiah his father was a probable vassal of Assyria. At any rate he met his death in an attempt to prevent a march of the king of Egypt against Assyria. Josiah's son Jehoahaz, who succeeded to the throne, was taken captive by Pharaoh after a three months reign. Jehoiakim was a vassal of Pharaoh, and was made captive by Babylon. In the 4th year of his reign Nebuchadnezzar won the famous battle at Carchemish and thereby became master of the West. Jeremiah advised submission to Nebuchadnezzar. The false prophets sided with the kings and advised resistance to Babylon, judging that by the aid of Egypt they would be able to succeed.

Read § 134, (Jer.) 27:12-22. Whom did Jeremiah warn against heeding the false prophets? What was the message of the false prophets about the vessels of the house of the Lord? What test does Jeremiah submit to the false prophets? In what captivity had part of the vessels already been taken?

Read § 134, (Jer.) 28:1-17. This passage is most instructive in its picture of Jeremiah dealing with a false prophet. Study the answer of Jeremiah in vv. 6-9, and in his action as recorded in v. 11b. What do these indicate respecting his character and trust in God?

Personal Thought: Reflect further on the tests of a true message submitted by Jeremiah in 28:7-9. The old prophets are appealed to. A true message must agree with them. Then any man who cries "Peace, peace" to a man or a nation pursuing a wicked course may be judged false. Am I dealing truly with myself? with others?

Studies in Old Testament Characters

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

6th Day: § 135. Jeremiah's Conflict with False Prophets in Babylon

"Circumstances do not change one; they simply develop what is in one."—*Selected.*

Get the situation clearly before you before reading Jer., c. 29. Recall the parable of the baskets of figs, c. 24. Zedekiah and the remnant at Jerusalem were represented by the bad figs. The good figs represented those to whom Jeremiah wrote. Remember that Ezekiel and Daniel were among the captives. Jeremiah is here truly a prophet to the nations. He had warned the kings round about against false prophets, see 27:3, 9; he had warned Zedekiah at home; he now by letter warns the exiles.

Read 29:1-32. The chapter is full of interest. There is no need of comment upon it.

Memorize v. 13. Attention might here be called to a number of familiar and valuable verses found in the book of Jeremiah. Read the following: 1:19; 2:17, 19, 22; 6:14; 8:20; 8:22; 13:23; 17:9; 23:29; 29:13; 31:34.

Of the foreshadowings of Christ in the days of Jeremiah, Dr. G. S. Goodspeed writes: "Jeremiah himself in the manifold experience and wonderful development of his personal and public character is after all the most striking foreshadowing. He carried Israel and Jehovah in his own heart. The one was broken and revived in him. The other revealed His love and power through him. There was the nation in the individual. There was the communion of God and man, the suffering, the redemption, the restoration which were accomplished within,—the prophecy and assurance of the sorrow and triumph of the cross."

Personal Thought: "Ye shall seek me, and find me, when ye shall search for me with all your heart." Have I found God in reality? What is it to search for God with all the heart?

Studies in Old Testament Characters

STUDY 25: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

7th Day: § 136. The Message About Babylon

"It is sound opinion, not multitudinous opinion, that takes the force of law. Have faith in truth, never in numbers. The great surge of numbers rolls up noisily and imposingly, but flats out on the shore and slides back into the mud of oblivion. But a true opinion is the ocean itself, calm in its rest, eternal in its power. The storms and tumultuous thunders of popular rage and bigoted wrong will sometimes pause in their travel round this sphere and listen to its powerful voice. And if the night comes down to veil it for a time, it is still there beating on with the same victorious pulse and waiting for the day. A right opinion cannot die, for its life is in the moral element, which is the life of God. Have patience, and it shall come to pass in due time that what you rested in the tranquility of reason has been crowned with the majesty of law."—*Horace Bushnell on the Moral Tendencies and Results of Human History.*

Give your time today to reading such portions of § 136, (Jer.) 50:1-51:64 as you may elect. The whole of the material may be collected in thought about the two propositions: Babylon shall be destroyed; Israel shall be delivered. Try to enter into the spirit of the description as you read. Read aloud if possible.

Re-read the words of Bushnell above.

Personal Thought: "Then said the Lord unto me, Thou hast well seen: for I watch over my word to perform it." How fully do I rest in the assurance that no word of God shall be void of power? What is the reason if I have not this assurance?

Studies in Old Testament Characters

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

1st Day: § 137. "The Book of Consolation", Including the Account of the Purchase of the Field

"In the deepest darkness of that age of declension which sealed the fate of an ancient Israel, when the true prophet could no longer see any other end to the degenerate nation than a consuming judgment, the voice of spiritual faith rises high above all the limits of the dispensation that was to pass away, and sets forth the sum of true religion in words that can never die."—*Robertson Smith.*

Chapters 30-33 of Jeremiah have been called "The Book of Consolation." It is the bright part of the book of Jeremiah. The heart of these chapters is in 31:31-34, where we read about the New Covenant. Read the verses and note three things: (1) The law will be written on the heart; (2) There will be individual, personal knowledge of God; (3) There will be forgiveness of sin.

Study today the story of the purchase of the field and the prayer which followed. Read Jer. 32:1-25. Under what circumstances did the message here recorded come to Jeremiah? Why had he been imprisoned? Who offered the field for purchase? At whose suggestion did Jeremiah purchase it? What care did he exercise to have the purchase known and secured? What did he do after the purchase (v. 16)? What prompted this prayer? What is a striking characteristic of this prayer? Is there much of petition in it?

The answer of God is found in the remainder of the chapter, vv. 26-44. Vv. 26-35 contain the first part of the answer; vv. 36-44 the second part. In connection with the burning of Jerusalem (v. 29) read Deut. 13:12-16. After reading vv. 28-35, return to vv. 26, 27, and after re-reading them (noticing as you do the last expression in v. 18), read vv. 36-44, where an explanation of the purchase of the field is given.

Personal Thought: "Now after I had delivered the deed. . . I prayed." Do I perform clear duty even if I do not understand, going to God afterward for explanation?

Studies in Old Testament Characters

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

2d Day: § 137. "The Book of Consolation", Including the Account of the Purchase of the Field

"Superficially regarded, the reformation of Josiah seemed to promise a future of divine blessing to the land. But the true prophet could not be deceived by a superficial improvement that made no change in the inward disposition of the people; and under the kings Jehoiakim, Jehoiachin, Zedekiah, he repeated with increasing definiteness his testimony to the impending destruction of the whole commonwealth. All vain hopes, especially excited and fed by false prophets, he inexorably denounced . . . In opposition to all unholy confidence in the outward form of the theocracy and its means of grace, Jeremiah proclaimed that man can only attain salvation through a complete change of mind, and that only in virtue of His forgiving mercy, by a complete remoulding of His relation to His people, can the Lord realize the true purpose that He has always had in view for them . . . Just in the later saddest time, when the judgment, as he knew, was going on its way unhindered, and he himself had to undergo the most painful martyrdom, under the reign of Zedekiah, Jeremiah was often raised to the ideal height of the glorious future, of which formerly he was permitted to speak but seldom."—*Orelli.*

Read as much of chaps. 30, 31, 33 as your time will permit, entering as heartily as possible into the times and the spirit of the prophet. If you omit any part, let it be chap. 31.

Personal Thought: "Call unto me, and I will answer thee, and will show thee great things and difficult, which thou knowest not." Jer. 33:3. "I bow my knees unto the Father . . . to the end that ye . . . may know the love of Christ which passeth knowledge." Eph. 3:14-19. How fully do I recognize and act upon the fact that spiritual things are spiritually, not intellectually, discerned?

Studies in Old Testament Characters

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

3d Day: § 138. The Last Days and the Capture of Jerusalem

"Jeremiah was a patriot whose duty it was to discourage national hopes and counsel submission to a foreign foe. Though a patriot he seemed to his fellow-citizens a traitor, without faith in his country or sympathy for her defenders."—*Ballantine.*

Read § 138, (Jer.) 21:1, 2. It would seem that Zedekiah hoped for some miraculous deliverance similar to that of Hezekiah from Sennacherib. Read 21:3-10 for Jeremiah's advice to the king and the people. In connection with v. 7, read 52:11, and Ezek. 12:13.

Before reading 34:8-22, read 37:5-10. This passage gives the occasion of the re-enslavement of the servants. Read now 34:8-22.

Read 37:1-21, and estimate the character of Zedekiah. What traits does Jeremiah here display?

"Let us compare Jeremiah with Samuel. Samuel mourned for Saul as Jeremiah did for king Josiah. But it was Samuel's privilege to anoint David, a man after God's own heart, and to lay the foundation for a far more splendid kingdom. How slight the sorrows of Samuel, how large his encouragements, compared with those of Jeremiah! During the twenty-two years that intervened between the death of Josiah and the final catastrophe, three of his sons and one grandson successfully disgraced the throne. Set up and pulled down by foreign conquerors, each was finally carried away to die in captivity, except Jehoiakim, who was murdered and cast forth with the burial of an ass. Each of these weaklings during his brief abuse of power had time enough to demonstrate his incapacity, duplicity, vanity, obstinacy, rapacity and impiety. As the full strong current of the Nile or the Mississippi, nearing the ocean, slackens and divides across the mud flats of a delta, so the royal dynasty of David at the end was lost in these contemptible branches. Through all the slow, heart-breaking steps of this political decadence Jeremiah went down with his nation into its grave."—*Ballantine.*

Personal Thought: Read and reflect on Jer. 1:17-19 in the light of the situation described in today's portion. How much iron is there in my blood? How great is my patience? How long would I keep sweet under such trials as Jeremiah had?

Studies in Old Testament Characters

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

4th Day: § 138. The Last Days and the Capture of Jerusalem

"Compare Jeremiah with Elijah, who is thought to have been the boldest of the prophets . . . He fled . . . To him it was revealed that circumstances were not so bad as they seemed . . . What Elijah mistakenly supposed to be his own lot was really the lot of Jeremiah. Still Jeremiah was not permitted to flee away. Firm at his post where Elijah had not the courage to stand, Jeremiah stood to the bitter end.

"Compare Jeremiah with Paul. Paul wrote: 'I have great sorrow and unceasing pain in my heart', but this was only a part of Paul's experience. He had the privilege of going far away from unready Jerusalem to do a work of magnificent constructiveness among Gentiles, where multitudes of converts became his joy and his crown. Jeremiah, through his long ministry, had only the great sorrow and unceasing pain in his heart, and nothing more. His duty was to stay year after year in Jerusalem, rejected, threatened, set in stocks, cast into the miry dungeon, repeating over and over a fearful message to unwilling ears, with never the joy of a single success."—*Ballantine.*

Read § 138, (Jer.) 38:1-39:18. These chapters are full of dramatic interest. Do not fail to enter fully into the scenes described. Study the characters of Zedekiah, Ebed-melech, and Jeremiah as you proceed.

Personal Thought: "Obey, I beseech thee, the voice of the Lord, in that which I speak unto thee: so it shall be well with thee, and thy soul shall live." Jer. 38:20. What must be in the character of a man to enable him to address a fellow-man thus? Note: "I beseech thee," "the voice of the Lord in that which I speak," "it shall be." What of these elements do I possess?

Studies in Old Testament Characters

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

5th Day: § 139. Jeremiah and the Remnant in Judea

"Let us contemplate for a little this grand figure standing there in the solitude of its grief over the ruins of the noblest experiment of ancient times. There he stands, comparing the divine ideal of a visible kingdom of God on earth with the reality, comparing the possibilities and hopes of the past with the facts of the present and the certainties of the future. In him we see the dignity of unselfish grief. In him we see the manliness of tears. Looking at him, we see that the broadest, truest, strongest, bravest, may for that very reason be the saddest.... Jeremiah's mood was justified by the facts. It was necessitated to a healthy, clear-eyed nature by the situation. For there was no bright side to those facts to look upon. To have felt otherwise than Jeremiah did would have argued a little or a frivolous mind, unable or unwilling to see and feel the truth."—*Ballantine.*

Today read the story of the Remnant in Judea found in § 139, (Jer.) 40:1–42:22, dwelling longest on 42d chapter. Note there the relation of prayer to the communication of God's message to the prophet; the delay of ten days; and the evidence in the reply that Jeremiah realized that the request for direction had not been made in good faith.

Personal Thought: "For ye have dealt deceitfully against your own souls; for ye sent me to pray unto the Lord your God.... but ye have not obeyed the voice of the Lord your God in anything for the which He hath sent me unto you." What is the relation between prayer and obedience? What evidence have I that I am not dealing deceitfully against my own soul in the matter of prayer? How often do I obey when the direction is not according to my taste?

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

6th Day: § 140. Jeremiah and the Remnant in Egypt

"Looking at Jeremiah and pondering the lessons of his tears, we begin to suspect that our unreadiness to understand him may come from the influence on our mind of the popular fallacies which pervade the literature of the day. In his presence the hollowness of these fallacies becomes more than ever apparent. Here are some of them:

"First Fallacy: 'That one should always look on the bright side.'
"Second Fallacy: 'That all things are for the best.'
"Third Fallacy: 'That truth is mighty and will prevail.'
"Fourth Fallacy: 'That great crises always produce great men.'
"Fifth Fallacy: 'That revolutions never roll backward.'
"Sixth Fallacy: 'That if religion is rightly presented, people will always welcome the preacher.'
"Seventh Fallacy: 'That in politics we may rely on the sober second thought of the people.'"—*Ballantine.*

Read Jer. 43:1-13. How did the leaders explain away the message from God? To what place in Egypt did they go? What message did God send by Jeremiah in Egypt? Who was to be the conqueror of Egypt? Note the irony of burning in fire the house of the god of the sun, v. 13.

Read chap. 44th and note: (1) The substance of the prophet's message in vv. 1-14; (2) The answer to the prophet in vv. 15-19; (3) The reply of Jeremiah in vv. 20-30.

"The whole book of Jeremiah shows how slowly the wrath of God arose against even this guilty people; how carefully he exposed to their view their great sin. . . . Verily, all that tender sympathy, faithful reproof, long delay, and admonitory forewarnings could do to reclaim and save guilty men was faithfully and fervently done to save this guilty nation, but in vain. The hour of retribution must come at last. It came, and its vengeance was terrible."

Personal Thought: "And this is the message which we have heard from him, and announce unto you, that God is light, and in Him is no darkness at all . . . God is love . . . My little children, guard yourselves from idols." 1 John 1:5; 4:16; 5:21. How sure am I that I am free from idolatry? What is idolatry? Am I putting anything in the place which God should occupy in my heart?

Studies in Old Testament Characters

STUDY 26: JEREMIAH THE PROPHET AND HIS CONTEMPORARIES

7th Day: Review and Estimate of the Character of Jeremiah

Glance over Diagrams XXXIX-XLIII. Read over headings of §§115-140. As you read over the following headings dwell for a few seconds on each, recalling what you know of them: (1) Jeremiah and the Rechabites; (2) The burning of the roll; (3) The dungeon experience; (4) The potter's house; (5) The potter's bottle; (6) The Temple discourse; (7) The conspirators at Anathoth; (8) The baskets of figs; (9) The linen girdle; (10) The release of the captives; (11) The false prophet Hananiah; (12) The false prophets in Babylon; (13) The purchase of the field; (14) The secret interview with Zedekiah; (15) The experience in Egypt.

The study of Jeremiah's character is of great interest. He has been called the prophet of "the bleeding heart and the iron will." He combined the most contradictory traits of character. His enduement was such that he did not omit duty, but to perform duty often caused him keen anguish of heart. He was naturally diffident, yet was made steadfast in the will of God. He was timid, yet spake boldly in the name of his God. He possessed intense national feeling, yet was possessed of broad views. He was a man of prayer. He was jealous for and obedient to God. He was often perplexed and sometimes despondent, yet was continually sustained by the grace of God. This combination of traits in Jeremiah "is a strong proof of the divine origin of his mission."

"He is not a hero by nature, but by grace; and in his sometimes strange confessions we clearly read that grace never expelled nature. His life was at once the most natural and the most supernatural in the Old Testament. Let us then be patient with ourselves; God is better than our fears, and more generous than our highest hopes, if in base cowardice we do not shrink back from His call."—*Cheyne.*

Give your last moments to a review of Jer. 1:1-19.

Personal Thought: Read Jeremiah 15:18-20. If God has not been found by me always what I expected, what has probably been the trouble? What meaning for me have the expressions, "If thou return," "If thou take forth the precious from the vile"?

Studies in Old Testament Characters

STUDY 27: AMONG THE CAPTIVES IN BABYLON

1st Day: § 141. The Call and the Commission of Ezekiel

"Christ was not only the preacher of the message, He *was* the message."—*Robert E. Speer.*

A leading characteristic of Ezekiel is given in the last statement of 1:1, "I saw visions of God." The first chapter contains a description of the vision connected with the prophet's call. Before you read Ezek., chap. 1, by noting the following expressions taken from 1:22 and 26, get clearly in mind the fact that the sight which most affected the prophet was not the strange creatures and the wheels within the wheels, but the one who sat upon the throne, which throne was upon the firmament, which firmament or platform was above the wheels and the living creatures. The expressions are: "Over the head of the living creatures there was the likeness of a firmament," "And above the firmament that was over their heads was the likeness of a throne ... and upon the likeness of the throne was a likeness as the appearance of a man upon it above." In order that you may get still more clearly before you the picture as you read, take now a sheet of paper and draw two horizontal parallel lines about one inch apart across the middle of the paper. Below the lines write, "Wheels within wheels—Living Creatures." Between the lines write, "Platform." Above the lines write, "Throne," and above throne write, "Man on throne." Around these draw a circle. This combination was seen in a great storm-cloud in the North. Get the whole scene vividly before you.

Read now Ezekiel 1:1-28. Recall the description of Isaiah's vision when he was called (Isa. 6:1-2). Is Jeremiah represented as having witnessed any strange vision when he was called (cf. Jer., chap. 1)? Read Rev. 1:12-17.

Returning to Ezekiel, chap. 1, re-read vv. 25-28. Is it forcing meaning into the vision to think that the likeness to the "bow that is in the cloud" suggested the covenanted mercy and faithfulness of God?

Personal Thought: "The Lord sat as king at the Flood; Yea, the Lord sitteth as king forever." Psa. 29:10. With what feelings do I contemplate the sovereign (not arbitrary) power of God?

Studies in Old Testament Characters

STUDY 27: AMONG THE CAPTIVES IN BABYLON

2d Day: § 141. The Call and the Commission of Ezekiel

"Just now there is a great clamor and demand for 'culture,' but it is not so much culture that is needed as discipline."—*W. G. T. Shedd.*

Glance over Isa. 6:1-13, for the call and the commission of Isaiah, and over Jeremiah 1:1-19, for the call and the commission of Jeremiah. Recall the prominent features of the vision of Ezekiel given in chap. 1, and read Ezek. 2:1–3:27. Compare these three calls and the commissions. Write out points in common, and differences. Give some time to this, as only a quotation follows for today.

"Ezekiel's position is unique in the history of the prophets. He was far from Palestine, in which alone the prophets had hitherto appeared. That he should have been so was the hope of his people, for he thus became a center round which those could gather who were at last, under pressure of trouble, inclined to return to Jehovah. His words became the seed of a religious revival, which, two generations later, resulted in the return, and, through that, to the whole future development of the spiritual kingdom of God. . . . The exiles might have thought with Jacob, that, with the sacred soil where they had been wont to have access to the Creator, they had left His presence behind. But when the Divine Majesty appeared to Ezekiel on the banks of the Chebar in the land of the heathen, it showed that, if God had left His local sanctuary at Jerusalem, He was still with His people, and that, even without a temple, He was as accessible as when He sat between the Cherubim."—*Geikie.*

Personal Thought: "Son of man, all my words which I shall speak unto thee receive in thine heart, and hear with thine ears." What is it to receive the words of God in the heart? Am I today welcoming truth and doing God's will?

Studies in Old Testament Characters

STUDY 27: AMONG THE CAPTIVES IN BABYLON

3d Day: § 142. The Certainty and the Necessity of the Captivity of Judah.

"It is the absence of love, not its fulness, that makes us so impatient of the weaknesses and inconsistencies of our Christian brethren."—*Selected.*

Consult Diagram XLV, and seek clearly to apprehend the fact that half of the book of Ezekiel refers to the events and the experiences preceding the fall of Jerusalem. Glance at the following passages for the order of arrangement of the book, which is, in the main, chronological: 1:2; 8:1; 20:1; 24:1; 26:1 (here the chronological order yields to the geographical order in which the prophecies about foreign nations are arranged); 29:1; 31:1; 32:1; 32:17; 40:1.

Consult Diagram XLVI. The material for today is that under Part First, I, B. Note its relation to the outline of the book as a whole, and read what is under B.

Read Ezek. 4:1-3. Of what was this to be a sign to the house of Israel? Was not this in harmony with what Jeremiah at the same time was declaring at Jerusalem? Who were delivering a different message both in Babylon and in Judea? See Jer. 29:8-10. Read Ezek. 4:4-17. What is the point of this parable? Keep before you constantly as you read this and following passages that the burden of the prophet's message was as stated in the section at the head of this page. There may be a difference of opinion as to the literal or figurative character of this narrative, but after all to determine this is not the most important thing. See that you grasp the truth which each story is intended to convey.

Read Ezek. 5:1-4. Read now the explanation in plain language in vv. 6-17. Are you keeping before you the fact that these prophecies belong to the latter days of Jeremiah's work in Jerusalem? Consult Diagrams XL-XLIII.

Personal Thought: "Because thou has defiled my sanctuary—therefore will I also diminish thee." Ezek. 5:11. "Your body is the temple of the Holy Spirit."—*Paul.* Am I keeping myself pure? What is the penalty of not doing so? What is the reward for doing so? Answer in the words of a beatitude.

Studies in Old Testament Characters

STUDY 27: AMONG THE CAPTIVES IN BABYLON

4th Day: § 142. The Certainty and the Necessity of the Captivity of Judah

"There is nothing so powerful as example; we put others straight, by walking straight ourselves."—*Selected.*

Note in Ezek. 6:7, 10, 13, 14 the expressions, "shall know that I am the Lord." With this in mind, read the chapter, in which the prophet apostrophizes the land, and declares that evil can only be effectually rooted out by depopulation and desolation. Continuing, rapidly read chap. 7.

Turn now to Ezek., chap. 36, in which again the land is the subject. This is after the desolation. You should, before reading, seek to grasp clearly the balancing of the two parts of the book of Ezekiel. Note the titles of the two parts of Diagram XLVI. The words, Pre-exilic, Denunciation, Desolation, balance the words, Post-exilic, Consolation, Restoration. Read now chap. 36 and note especially vv. 25-33, not omitting to notice the prominence given in the chapter as a whole to the restoration of the desolate country and cities. Dwell for a moment upon v. 37a. What reason can you think of why there are some things which God cannot give until they are asked for?

"It is not a little noteworthy that it was precisely from the date of the overthrow of priestly rites and temple service, and the substitution of spiritual worship and continuous religious instruction that religion revived. Ezekiel was the true forerunner of Ezra."—*Geikie.*

Personal Thought: "Before I was afflicted I went astray; but now I observe thy law." What is often one result of affliction? But is one always to infer that evil is in the life because affliction is present? How should affliction be borne? "Ye have heard of the patience of Job, and of the end of the Lord."

Studies in Old Testament Characters

STUDY 27: AMONG THE CAPTIVES IN BABYLON

5th Day: § 142. The Certainty and the Necessity of the Captivity of Judah

"After all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color, and value from that."—*James Russell Lowell.*

Turning to Diagram XLV, read what is said about chaps. 8-11 just above the Notes. Chaps. 8, 9 and 11 are comparatively short, and chap. 10 is mainly a repetition of the vision of chap. 1, so you will likely be able in the time to get the substance of all four.

Read chap. 8, noting such key expressions as "yet other greater abominations," "therefore will I also deal in fury." Note v. 12. Read chap. 9. Cf. v. 9 with 8:12. Glance over chap. 10. The one who gives directions concerning the city and prepares to take his departure therefrom is identified by the prophet as the same whom he saw in vision on the Chebar. Read chap. 11. What here suggests a scene in the life of Jeremiah?

In the Studies on Jeremiah several quotations from A Character Study by Dr. Ballantine were made. The same writer has written A Literary Study of the Prophet Ezekiel which is very illuminating. From it more than one extract will appear in this and the next Study. Read the whole of it if possible.

"Ezekiel's principal themes are five: (1) God's majesty; (2) Israel's apostasy and chastisement; (3) The judgments to come on heathen nations; (4) Israel's restoration; (5) The final consummation of the kingdom of peace. . .The prophet gives the world a fresh conception of the divine majesty in the sublime vision of the Cherubim Chariot. . .We take it that the vision of the Cherubim Chariot, in spite of its exactitude of details, is not to be regarded as anything more than a symbolic representation of God as enthroned over all the elements and powers and forces of creation, whether animate or inanimate. . .In contrast with the majesty of God, Ezekiel had to describe the apostasy of Israel. This, as we have seen, is one of three chief burdens of the Old Testament. It is part of the proof of the absolute need that the world had for Christ.

Studies in Old Testament Characters

STUDY 27: AMONG THE CAPTIVES IN BABYLON

5th Day: § 142. The Certainty and the Necessity of the Captivity of Judah

'The completion of this demonstration was necessary to that 'fulness of time' in which God should send His Son. The Old Testament, in so far as it touches man, is a record of utter failure. The sins of Ezekiel's day were violence, bloodshed, unchastity, disobedience to parents, oppression, Sabbath-breaking, bribery, extortion, and in general an extraordinary hardihood in wickedness. False prophets, profane priests and wolf-like princes, all deceived and preyed upon a populace which shared their vices. Idolatry of all kinds, copied from the abominations of all the nations from Egypt to Assyria, a perfect syncretism of revolting rites, culminating in that last triumph of superstitious infatuation, child-sacrifice, had displaced the worship of Israel's covenant God, Jehovah . . . Ezekiel's view is the opposite of that view which sees in the Hebrew religion an evolution of the religious genius of the people themselves. He knows nothing of 'the firmness and the consistency' of the Hebrew people in seeking perfect religion. He sees only the spontaneous love of God pressing its gifts upon the grossness and stubbornness of men. Light has come and all men love darkness rather than light. 'Thus saith the Lord God,' he cries, 'I do not this for your sake, O house of Israel, but for mine holy name, which ye have profaned among the nations whither ye went.' "—*Ballantine.*

Personal Thought: "For they say, The Lord seeth us not; the Lord hath forsaken the earth." What is the tendency of the life which ignores the presence of God? How may I be conscious of the presence of God? What are the advantages of such consciousness?

Studies in Old Testament Characters

STUDY 27: AMONG THE CAPTIVES IN BABYLON

6th Day: § 142. The Certainty and the Necessity of the Captivity of Judah

"Prosperity is a great teacher; adversity is a greater. Possession pampers the mind; privation trains and strengthens it."—*Hazlitt.*

"Israel's proneness to idolatry is depicted by the prophet under the figure of a wife's infidelity. This he does in the long 16th chapter and in the almost equally long 23d chapter. In these chapters the relentless realism of our author's methods is most startling. The subject is a loathsome one. The instinct of delicacy is to escape from it as speedily and euphemistically as possible. But Ezekiel means not merely to suggest the picture, but to make us see it. We feel that we might be spared some of the ranker words, some of the more revolting situations, some of the more indecent exposures. Must we 'the supervisors grossly gape on,' as Shakespeare would say, and behold the very acts of shame? Yes: down through one step after another we go like men who must explore a sewer and who, as they proceed, sink up to their noses in filth. It is dreadful to read; but the result is such an expression of the odiousness of apostasy from God as is without a parallel in literature."—*Ballantine.*

Read chap. 16. After reading think by which you are the more impressed, the awfulness of the apostasy of man, or the greatness of the love of God in forgiveness of sin.

Personal Thought: "Who is a God like unto thee, that pardoneth iniquity?" How heartily can I utter those words? Do I prove by loving much that I have been forgiven much?

Studies in Old Testament Characters

STUDY 27: AMONG THE CAPTIVES IN BABYLON

7th Day: § 142. The Certainty and the Necessity of the Captivity of Judah

"It was reserved for Christianity to present to the world an ideal character . . . It may be truly said that the record of those three years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."—*Lecky* in his History of Morals.

Re-read the quotation found in the 6th Day of this Study. Read now Ezekiel, chapter 23d. If you have any time remaining read from any part of chaps. 12-24, preferably perhaps chap. 13th, which denounces the false prophets and prophetesses. Cf. Jer., chap. 23. Read further the words of Dr. Ballantine:

"The burden of the Old Testament is to exhibit, first, the only living and true God as the Creator and Governor of the world, in His holiness, justice and spontaneous love, unwearily occupied with some effort of grace; and secondly, men in general, and the Jews in particular, as inexcusably wicked, swinishly treading under foot the pearls of privilege which heaven again and again offers. The Old Testament closes with this vivid impression of a God infinitely glorious and gracious, but who has up that point failed to try any remedy powerful enough for the inveterate backsliding of men. The servants sent to the vineyard all fail. Some are beaten, some are stoned. It remains only for God to send His Son. The strongest proofs of the inspiration of the Old Testament are the perfection of the divine character portrayed and the profound view of human wickedness, both leading up to the expectation of One whom the love of God shall send to save His people from their sins. Was there ever a book so grand, so sad, so hopeful, as the Hebrew Scriptures?"

Personal Thought: Read and reflect upon Ezekiel 20:44.

Studies in Old Testament Characters

STUDY 28: AMONG THE CAPTIVES IN BABYLON

1st Day: § 142. The Certainty and the Necessity of the Captivity of Judah
§ 147. Some Psalms Reflecting Experiences of the Exile

"Search thine own heart; what paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek!"—*Whittier.*

The Jews to whom Ezekiel was sent got the idea that they were suffering exclusively on account of the sins of their forefathers. This is refuted in Ezek. 18. Read Ezek. 18:1-32, the central thought of which is, "the soul that sinneth it shall die." One of the chief messages of Ezekiel was this doctrine of individual responsibility. Read chap. 33. Compare vv. 13-20 with the message to Jeremiah at the potter's house (Jer. 18:1-12). Read Ezek. 33:21-33 with care. Key verses are 21, 24, 29, 33. You will be much interested in vv. 30-32 as descriptive of the effect of the prophet's preaching. The downfall of Jerusalem would be evidence that he spake truly. Read again v. 24. Nothing short of the actual destruction of their sacred city would convince the Jews that it could fall, so literally did they interpret the promises of God. Read again vv. 13-20.

What estimate of Ezekiel as a man do you feel justified in making at this time?

Read Psalm 44.*

Personal Thought: "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Do I take heed how the preacher speaks, or do I take heed how I hear?

*This may be omitted.

Studies in Old Testament Characters

STUDY 28: AMONG THE CAPTIVES IN BABYLON

2d Day: § 142. Judgments on the Nations
§ 147. Some Psalms Reflecting Experiences of the Exile

"There is but one test of a good life: that the man shall continue to grow more exacting about his own behavior."—*Robert Louis Stevenson.*

The capture of Jerusalem by Nebuchadnezzar was but a part of a great Western campaign which resulted in the submission to Babylon of the various nations round about Palestine, even of Egypt itself. You will recall what Jeremiah, who had been compelled to go to Egypt with the remnant which feared Nebuchadnezzar, said as he placed stones in the brickwork at Tahpanhes. (See Jer. 43:9-12. Cf. 44:29, 30.)

Glance at Diagram XLV, noting the portion of the book of Ezekiel composed of prophecies against foreign nations. Note Ezek. 25:2,8, 12, 15; 26:2; 28:21; 29:2, for the nations mentioned. Passing to the lamentation for Tyre (Ezek., chap. 27), pause for a little time upon it. Tyre is described under the figure of a magnificent ship which becomes a helpless wreck on the high seas. The chapter is of peculiar archeological and historical value, and is highly poetic in conception.

Give the main portion of today's time to the prophecies about Egypt. Only selections from the whole will be made. You should recall the fact that the latter kings of Judah looked to Egypt for aid and were encouraged to do so by the false prophets. Read Ezek. 29:1-9, where Egypt is represented as a crocodile. Read enough of Ezek., 31st chap., to get the force of the comparison with Assyria. If you have not time for the whole of chap. 32, read from the 17th verse to the end. "Nothing that Dante ever wrote surpasses the dreary ghastliness of this appalling scene under the murky skies of Sheol.... 'Dull and heavy' we would not call this dirge, but grim as the clank of chains and dreadful as the knell of doom."

Read Psalm 74.*

Personal Thought: "The wicked shall return to Sheol.
Even all the nations that forget God."—Psa. 9:17.
What is my duty to the state?

*This may be omitted.

Studies in Old Testament Characters

STUDY 28: AMONG THE CAPTIVES IN BABYLON

3d Day: § 144. Visions of Restoration of Land, People and True Worship
§ 147. Some Psalms Reflecting Experiences of the Exile

"The Christian is an unique phenomenon. You cannot account for him; and, if you could, he would not be a Christian."—*Selected.*

Read Psalm 79. Refer to Diagram XLVI and read all under Part Second.

There are three portions of scripture which should be always associated together. They are the 23d Psalm, the 10th chapter of the Gospel by John and the 34th chapter of Ezekiel. Repeat aloud Psa. 23d if you are able. Read John 10:1-18. Give the remainder of today's time to Ezekiel 34th, which you will much enjoy. May it be of great profit also.

"As might be expected from a calling so important and familiar to the Israelites, many comparisons and lessons are drawn from pastoral life. The constant presence of the shepherd among his sheep and his protection of them were arresting features that were easily transferred to higher relationships. Psa. 23d remains the simplest and profoundest expression of trust in God. The dependence of the sheep upon the shepherd is not a figure for the beginning of the spiritual life merely—to be left behind when we know as we have been known; the redeemed and glorified are still being led to the living fountains of water (Rev. 7:17)."—*Mackie* in Bible Manners and Customs.

Personal Thought: "And other sheep I have, which are not of this fold: them also I must bring." What measure of my Lord's yearning have I for the lost? Read and reflect on Ezekiel 34:18, 19.

Studies in Old Testament Characters

STUDY 28: AMONG THE CAPTIVES IN BABYLON

4th Day: § 144. Visions of Restoration of Land, People and True Worship
§ 147. Some Psalms Reflecting Experiences of the Exile

"Let us be content, in work
To do the thing we can, and not presume
To fret because it's little."—*Elizabeth Barrett Browning.*

Read Ps. 80.

This is the last day that we may give to Ezekiel, although much remains of great interest.

"We said that Ezekiel was the prophet of Israel's renaissance. This appears in the famous vision of the Valley of Dry Bones. . . . . Isaiah has a thought like Ezekiel: but it is far from the realism of Ezekiel, who does not ask our imagination to supply what he suggests, but simply to see what he supplies. Yet mark the artistic repose, the surpassing sublimity of the total effect. It is like the cathedral of Milan. Each stone is a separate work of art and yet the whole is a unit."—*Ballantine.*

Read Ezekiel 37:1-28, making such notes as you think best. Chapters 40-48 describe under the "precise forms of geographical surveys, architectural specifications and ritualistic rubrics," the glories of the golden age. Read the first twelve verses of chap. 46 and then read Rev. 22:1-5. The key expression of all these chapters is the last one of the entire book—*Jehovah—shammah—The Lord is there.*

Personal Thought: "Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:3. How constant is my sense of the presence of God and what is the effect of recognizing God's presence? Am I grateful for it?

Studies in Old Testament Characters

STUDY 28: AMONG THE CAPTIVES IN BABYLON

5th Day: § 145. The Story of Daniel and His Friends
§ 147. Some Psalms Reflecting Experiences of the Exile

"Circumstances are beyond the control of man, but his conduct is in his own power."—*Disraeli.*

Read the 1st chapter of Daniel chiefly for the instruction which it gives about the method of carrying out a purpose of the heart. Note the words in v. 8, "Daniel purposed—therefore he requested."

Read the 2d chap. of Daniel, which is rich in revelation of the character of the man. The verses which will yield most are vv. 14-23, 27-30. Write down traits which you recognize.

The dream is found in vv. 31-35, and the interpretation in vv. 36-45. In v. 44 the Messianic Kingdom is announced. Following are some of its declared characteristics: (1) It was to be of superhuman origin; (2) It was to be of small beginning; (3) It was to progress gradually; (4) It would become universal; (5) It would endure forever.

In the 3d chapter of Daniel, vv. 17, 18, are the keys for the study of the character of the three friends of Daniel. This account is doubted by some on the ground that there was not occasion sufficient for such supernatural displays. Great caution should be exercised in thus judging. One is inclined to ask what causes entered into the permanent cure of the Jews of idolatry during this sojourn in Babylon, and whether thus to cure the nation to which were entrusted the oracles of God did not afford sufficient occasion for exceptional manifestations from heaven.

Read Psalm 102.* Spend a moment on Diagram XLVI.

Personal Thought: "But if not....we will not serve thy gods." How frequently do I manifest the spirit here shown? Is the infrequency due to absence of occasion or to my weakness? Has God ever failed me when thus trusted?

*Omit if crowded for time.

Studies in Old Testament Characters

STUDY 28: AMONG THE CAPTIVES IN BABYLON

6th Day: § 145. The Story of Daniel and His Friends

"I have a life with Christ to live,
And, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

"I have a life in Christ to live;
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?

"Nay; rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat;
And hear Thine awful voice repeat,
In gentlest accents heavenly sweet,
'Come unto me and rest;
Believe me and be blest'."—*Shairp.*

Read chaps. 4-6 of Daniel today. Do not miss the conception of God given in 6:26, 32-37; nor the key expressions, "though thou knewest all this," and, "God hast thou not glorified" in 7:22, 23. Note also "as he did aforetime," and, "thy God whom thou servest continually" in 6:10, 16.

Personal Thought: "Our God whom we serve is able to deliver". . . "Thy God whom thou servest continually he will deliver thee". . . "The living God hath delivered Daniel from the power of the lions." What is the relation between continuousness of service of God and the presence of evidence of His existence and power in the life? Do I serve God continually?

Studies in Old Testament Characters

STUDY 28: AMONG THE CAPTIVES IN BABYLON

7th Day: § 146. The Visions of Daniel
§ 147. Some Psalms Reflecting Experiences of the Exile

"Have thy tools ready; God will find thee work."—*Selected.*

Compelled as we are to select material for one day from the whole of the second half of the book of Daniel, we shall choose the 9th chapter. Read this chapter and record five striking things about it. You should give some thought today to the place of prayer in Daniel's life. It is worth while to observe that the knowledge which he derived from books concerning the time of the end of the captivity, did not interfere with his praying for deliverance. It was rather an incentive to prayer.

"From the first Daniel stands firm to what he felt was right for him; and in that power to stand firm, and keep to the position he took up, may be found his marked individuality. No one could ever turn him. He could be gentle, patient, unobtrusive, but what he made up his mind was right for him to do he just kept on doing, overcoming all hindrances by his quiet persistency.... Men say it was wonderful that Daniel braved the lions' den; they do not see how much more wonderful it was that he stood fast amid daily associations for long years, kept his integrity, sustained his ministry, braved his difficulties, held fast to the right, became known as ready to serve, but as uncorruptible, until at last 'no fault could be found in him'.... It is usual to make out that Daniel was a singularly gifted man. The record does not say so. The whole force is given to producing the impression of sterling character, firm, decided, constant, enduring. Daniel did not reach his position by any sudden spring. It is easy to miss seeing that years intervened between the incidents narrated concerning him, and that during those years he was building up the confidence which alone made his elevation possible and acceptable.... Persistency in goodness wins man's rewards and God's approval."—*Tuck.*

Read Psalm 137.

Personal Thought: What is the best lesson for me from the life of Daniel? How much do I need to be on guard against compromising in order to succeed?

Studies in Old Testament Characters

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

1st Day: § 148. The Edict and the Aid of Cyrus
§ 149. The Returning Clans
§ 150. The Building of the Temple Undertaken and Delayed
§ 169. Some Psalms of the Restoration Period

"It appears to be a fundamental principle of the divine administration never to do in an extraordinary way that which can be equally well accomplished in an ordinary way."—*Selected.*

Spend not more than five minutes on Diagram XLVII. Read Ezra 1:1-2:2; also 2:64-3:13. Re-read 2:64, 65 to be sure you have a definite idea of the number returning. Do not miss the prominence given in this account to the agency of God in bringing to pass a very unlikely event.

Various psalms have been suggested as having been used on the occasion of the laying of the foundation of the temple. Among these are the 87th, 106th, 107th, 118th, 136th. Note the refrain in Psalms 118 and 136, and read Ezra 3:10,11. Read Psalm 118 and judge how appropriate its sentiments would be for the occasion referred to above. Of this psalm Luther wrote: "I have taken in hand my precious psalm, the Confitemini, and put on paper my meditations upon it. For it is my own psalm; which I delight in. For although the whole Psalter and the Holy Scripture is dear to me, my proper comfort and life, I have taken so to this psalm in particular that I must call it my own. Many a service has it done me; out of many great perils has it helped me. . . . Would God that all the world would challenge the psalm for their own as I do it; it would be such friendly contention as scarce any unity or love could compare with. Alas that there should be so few, even among those who might well do it, who will once say to the Holy Scriptures, or to some particular psalm, Thou art my book; thou shalt be mine own psalm!"

Personal Thought: Read Psalm 118:6; also Heb. 13:5b, 6, in the Greek if possible, in order to get the force of the negatives. It is equal to, "I will not in any wise forsake thee, nor will I at all ever under any circumstances leave thee in the lurch." How fully do I know the trust expressed in Psa. 118? Does my heart fully respond to God's promises and say, I will not fear?

Studies in Old Testament Characters

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

2d Day: § 150. The Building of the Temple Undertaken and Delayed
§ 151. The Message of Haggai
§ 169. Some Psalms of the Restoration Period

"You can never escape a duty by not acknowledging it."—*Dr. Alex. Mackenzie.*

Read Ezra 4:1-5:24. The delay lasted about fifteen years. Read also Ezra 5:1.

Read now the prophecy of Haggai, following the outline suggested below:

"No prophet ever appeared at a more critical juncture in the history of the Jewish people, and, it may be added, no prophet was more immediately successful. The prophecies of Haggai are dated with unusual precision, and are therefore very easily distinguished from one another. There are four distinct utterances:
1. In the first (chap. 1:1-11), Haggai reproaches the people for their neglect of the rebuilding of the temple. The good result of this appeal is narrated in vv. 12-15.
2. In the second (chap. 2:1-9), delivered about a month after the work had been resumed, he counteracts the disparaging observations the old men had been making on the rising temple.
3. In the third (chap. 2:10-19), delivered exactly three months after the building had been resumed, he explains to the people why their past prayers had been unanswered, and promises them abundant crops if they go on vigorously with the temple.
4. In the fourth (chap. 2:20-23), delivered on the same day as the third, ample assurances of support and protection are given to Zerubbabel."—*Dods.*

Personal Thought: "Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste?" Consider whether there is an application of these words to the present. Is there an application of them to my own present? Shall I heed the message?

Studies in Old Testament Characters

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

3d Day: § 152. The Message of Zechariah

"Every noble life leaves the fibre of it interwoven forever in the work of the world; by so much evermore the strength of the human race has gained."—*Ruskin.*

Read Ezra 5:1 and 6:14, and consult Diagram XLVII.

Read Zechariah 1:1-6, the substance of which is: O Israel, do not do like as your fathers. See what God did to them for their sins. Be wise. Cf. Zech. 1:1 and Hag. 1:1; 2:1, 10, for the time of the prophecy. Haggai's words are dated September, October and December; Zechariah's in November and February. See 1:7. The year was 520 B. C.

In Zech. 2:7-6:8 are eight visions. They contain messages of comfort and encouragement to Israel. We have:

1. The Horsemen among the Myrtle trees, 1:7-17.
2. The Horns and the Smiths, 1:18-21.
3. The Surveyor, 2:1-13.
4. Joshua and Satan, 3:1-10.
5. The Golden Candlestick, 4:1-14.
6. The Flying Roll, 5:1-4.
7. The Woman in the Ephah, 5:5-11.
8. The Four Chariots, 6:1-8.

Read the accounts with explanations of the first four visions with the historical situation clearly before you. Remembering the object of the prophet, you will not have difficulty in getting the meaning.

Think of illustrations from Scripture of the assertion, "He that toucheth you toucheth the apple of his eye."

Personal Thought: "I will be a wall of fire round about, and I will be the glory in the midst of her." "He that toucheth you toucheth the apple of his eye." How fully have I entered into the secret of the love of God for me? Does it relieve me of worry and care? Do I rejoice in my God?

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

4th Day: § 152. The Message of Zechariah
§ 153. The Temple Completed

"A telegraph wire was long supposed to be essential to the transmission of a telegraphic message. Yet, even then, the vital truth was recognized as in the message, and not in the wire. A wise man knew enough to study the message that came over the wire, instead of studying the wire that brought the message. Nowadays a wire is not even deemed essential to the carrying of a message. Many a message comes without the aid of a wire, and it is just as true and just as important as when a wire was considered all-important to its transmission. Is there not a lesson here for those who are seeking to get God's message through His revelation? While critics of one sort are spending their strength in dissecting the wire over which the message came, a mind that is intent on the message can get it over a wire that has been broken and knotted again, or even, in some cases, without the wire—single or spliced."—*Selected.*

We may not tarry longer on Zechariah than to read and note the wonderful message of the vision of the Golden Candlestick, Zech. 4:1-14, the core of which is in vv. 6-9. In the latter part of the chapter there is a strange combination, concerning which one has said: "We have the trees growing, and the oil flowing, and the lamps glowing." The continuousness and the abundance of the supply of divine grace is surely here set forth.

After reading Zech. 4:1-14, read Ezra 5:1-6:22. Think of the difficulties with which Zerubbabel had to contend and read again Zech., 4th chapter.

Personal Thought: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." What is my present difficulty? How am I trying to remove it? Am I applying the power here provided? "Whosoever shall say to this mountain.....and shall not doubt.....he shall have it."

Studies in Old Testament Characters

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

5th Day: § 154. Esther made Queen
§ 155. Haman's Promotion and Plot
§ 156. The Deliverance of the Jews

"The great secret of success in life is to be ready when your opportunity comes."—*Lord Beaconsfield.*

The design of the book of Esther is to describe the origin of the feast of Purim, and to indicate God's providential care over His people. "The feast of Purim is the strongest external evidence we have for the historical character of the book, and gives perhaps a sufficient ground for interpreting it from that point of view. The poetic interpretation reduces it to a strange fictitious story."—*Stearns.*

"The same God who watched over the builders of the temple and the walls of the holy city also guarded these stranger Jews in the one hundred and twenty provinces of Ahasuerus' empire. 'No weapon that is formed against thee shall prosper,' is the lesson of this story. It is a commentary on the great promise, 'I will not fail thee nor forsake thee.' "—*Moorehead.*

Read Esther, chaps. 1-5, all the while noting the contrasts between Jewish and Persian types of character. How account for the difference?

Read Psalm 125. "There is only one way by which you can ever have the mountains about your Jerusalem, and that is by building your Jerusalem where God has already built the mountains."—*Mackenzie.*

Personal Thought: How fully have I learned that no risk is run when one does right? Shall I live today in the assurance that God is round about me on every hand? What effect shall this have upon my thought and action?

Studies in Old Testament Characters

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

6th Day: § 156. The Deliverance of the Jews
§ 157. The Feast of Purim

"Behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

While the name of God is not mentioned in the book of Esther, the veil which hides Him is so thin in places that we can almost see through. We feel His presence as we read. In no one place is this more plain than in the closing verses of chap. 4. Here we have action determined upon followed by prayer for success. The action determined upon was manifestly the only thing to do. There was no need to pray for guidance here. Today we have too frequently a reversal of the order. Prayer is not often enough followed by action, so that much that goes by the name of prayer is naught.

"The obvious truth here is, if we really pray in any given behalf, we mean that we are quite ready to be used to answer our own prayers. This law of the relation of prayer to action invests much of our praying with an element of great seriousness. Into how much, for example, of our praying for the conversion of the heathen, home or foreign, does this element consciously enter? And yet there is the law. If we pray for the redemption of Africa, knowing that the answer to our prayer means the sending of thousands of missionaries into the certainty of ruined health, and the probability of speedy death, do we mean that we are ready, God willing, to be of that number? If not, what, think you, do our prayers avail?"—*Scofield.*

Read Esther, chapters 6-10.

Personal Thought: Read Psalm 127:1, 2. The 2d verse means that even in sleep (see marginal rendering) God's own get what n- painstaking can secure for those who do not take Him into their couno sel. How fully shall I rest today in the provision of God for me?

STUDY 29: LEADERS OF THE RECONSTRUCTION PERIOD

7th Day: § 158. The Decree of Artaxerxes and the Journey to Jerusalem
§ 159. The Grief and the Prayer of Ezra
§ 160. The Reforms of Ezra

"That which is good to be done cannot be done too soon, and if it is neglected to be done early it will frequently happen that it will not be done at all."—*Bishop Mant.*

Consult Diagram XLVII for the relationship of events recorded in Ezra, chaps. 7-10. These four chapters are the portion for today. Only names are found in 8:2-14 and 10:18-44, so these parts may be passed by in reading. If pressed for time, omit also 7:11-26, which contains a copy of the royal letter given to Ezra.

Ezra was studious, prayerful, trustful, grateful, practical. Note these and other traits as you proceed.

Read now Ezra 7: 1-10. Dwell upon v. 10. Note the order: (1) To seek; (2) To do; (3) To teach. At least glance over the letter of Artaxerxes, 7:11-26, noting the prominence given to God in it. Read 7:27, 28; 8:15-10:17. In 8:1-16 are given the names of the leaders of the 1500 persons who accompanied Ezra to Jerusalem.

"A modern pseudo-liberalism objects to the narrowness of view, which induced the leaders of the Jewish community to bring this 'comparatively trivial and in some respects questionable' controversy before the notice of Ezra..... But it is not denied that the 'narrower view', which after all has the sanction of the 'Rabbi of Tarsus,' who bids his converts 'not to be unequally yoked together with unbelievers' (2 Cor. 6:14), was suited to the times, and helped to keep 'alive the spirit of exclusive patriotism and of uncompromising zeal', which alone enabled the community to maintain its existence during the times of depression and of trial that were approaching."—*Rawlinson.*

Read Psalm 126 in the light of all you know of the period of the return from Babylon.

Personal Thought: "Ezra set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Law means instruction, teaching. How much am I trying to teach that I do not do? How satisfactory is the effort?

Studies in Old Testament Characters

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

1st Day: § 161. The Occasion and Circumstances of Nehemiah's Journey to Jerusalem
§ 162. The Building of the City Wall in Spite of Opposition

"Here are two very essential reins of influence by which people may be turned hither and thither, restrained, urged forward or controlled. One is gentleness. 'The power of gentleness,' said Henry Martyn, 'is irresistible.' The balance of gentleness is firmness. Let the silken reign of gentleness be united with the fine-drawn steel wire of firmness and you hold in your grasp power which crowned heads might envy." —*Selected.*

Few lives of the Old Testament are more interesting or instructive than that of Nehemiah. He is a remarkable illustration of the effective combination of many desirable characteristics. He was a man of gentleness and of firmness; of prayer and of push; of faith and of works; of caution and of courage; of sympathy and of persistence; of deliberation and of energetic, prompt action. He was a man of rare piety and at the same time a most efficient man of affairs. He was at once an originator, a propagator, an organizer and an executor. He was a common-sense enthusiast. He was a "practical mystic."

Read Neh. 1:1-2:20, judging as to the correctness of the above estimate of Nehemiah. The key to the third chapter is the expression, "And next unto him." You need not spend more than two minutes upon it. Read 3:1-23, and do as directed above concerning chaps. 1, 2.

Personal Thought: "Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said to the king"—Nehemiah asked the King of heaven before he answered the king of earth. How often do I offer ejaculatory prayer? Who are most likely to do so? What has been the proportion of time spent in prayer during this course of Bible study? Have I spent enough time in prayer?

Studies in Old Testament Characters

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

2d Day: § 162. The Building of the City Wall in Spite of Opposition
§ 163. Reforms of Ezra and Nehemiah

"No, no," said Livingstone to Stanley when urged to go home, "to be knighted as you say by the Queen, welcomed by thousands of admirers, yes—but impossible. It must not, cannot, will not be. I must finish my task."

Consult Diagram XLVII a moment for the historical situation.

Read the first two paragraphs of Study 30, 1st Day. We have yet further characterization of Nehemiah to consider today. Read Neh. 5:1–7:5, writing down any traits in Nehemiah worthy of notice, and compare your result with the following paragraph.

Nehemiah was unselfish, generous-hearted, hospitable, prudent, vigorously just, properly reserved, vigilant. He knew human nature, was uncompromising with evil, and ruled in the fear of the Lord. He was irreproachable in conduct, broad-minded, humble, dependent upon God, independent of man when occasion required. He avoided occasions of stumbling, and wisely selected his subordinates and associates.

What time remains employ in formulating a statement of the character of the God of Nehemiah as revealed in Neh., chaps. 1-6.

Personal Thought: "I am doing a great work so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" . . . "Should such a man as I flee? . . . I will not go in." What answer have I for the tempter when he beguiles me? What sort of man am I in the presence of such an one as Nehemiah? How often and with what energy am I able to say: "I will not"?

Studies in Old Testament Characters

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

3d Day: § 163. Reforms of Ezra and Nehemiah
§ 164. A Praiseful Prayer
§ 165. The Covenant and its Approvers

"I find the great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of heaven we must sail sometimes with the wind and sometimes against it; but we must sail, and not drift nor lie at anchor."—*Oliver Wendell Holmes.*

That Ezra remained at Jerusalem during the dozen or more years after he had instituted the reforms of which we learned in Study 29, is unlikely. Before, he had been associated with Zerubbabel, who was governor. Now, it is with Nehemiah that he is to work. The two were excellently fitted to assist and supplement each other. One possessed in a high degree the qualities needed in a political leader; was an active warrior, a sagacious statesman, well suited to grapple with the practical difficulties and dangers of all kinds; the other was above all things a teacher, able to impress men's minds, to expound, convince, persuade, instruct, educate, guide in the way of true knowledge and pure religion. Nehemiah's practical good sense showed him, when he had battled with the external difficulties of the situation and overcome them, that the internal difficulties were, after all, the greatest, and that, to meet them, he needed a man of spiritual insight and influence, who could bring to bear upon the people the weight of authority which still remained to the priests, together with the magic of a high personal reputation for wisdom and sanctity, such as would incline all to submit to him."—*Rawlinson.*

In Neh., chaps. 8-10, we have an account (1) of the reading and explanation of the law, (2) its solemn approval with confession of past sins, and (3) the renewal and signature of the covenant to keep the law. Read these chapters today. What is the striking characteristic of the prayer in chap. 9?

Personal Thought: Psalm 119 may be called the Bible Study Psalm. It belongs probably to the period of the reconstruction. There are in it: (1) Declarations; (2) Petitions; (3) Confessions; (4) Determinations. Read the first 16 verses with this four-fold division in mind, and note the cordiality with which you are able to approve each sentiment. Check off any sentiments to which you are not able to respond heartily. Ask yourself, why? Memorize v. 11.

Studies in Old Testament Characters

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

4th Day: § 166. The Dedication of the Walls
§ 167. Correction of Abuses by Nehemiah

"But your victory rests with yourself. Kinghood over the vast territory of self must be, in order to a genuine forgiveness. To tear yourself from yourself, to double yourself up and thrust yourself under your heels, and make a general smash of yourself, and be all the more truly yourself for this mauling and self-annihilation,—this is the work before you, and a mighty work it is. To accomplish this, we must be close enough to Immanuel to feel the beating of His heart."—*Bushnell.*

Read rapidly Neh. 11:27-47, which contains an account of the dedication of the wall. Neh. 13:1-33 contains an account of certain reforms and regulations of Nehemiah made about 532 B. C., or 12 years after his first visit to Jerusalem (see 13:6). Rapidly read this portion. The prophecy of Malachi most likely belongs to these last days of Nehemiah, inasmuch as the disorders of which the prophet speaks were those with which Nehemiah contended. Tomorrow we shall consider the message of Malachi. Following is an excellent summary by Bishop Arthur Hervey of the character of Nehemiah. As you read it judge respecting its accuracy. Is there any fault which you would find with Nehemiah? Did he recognize himself as imperfect?

"On reviewing the character of Nehemiah, we seem unable to find a single fault to counterbalance his many and great virtues. For pure and disinterested patriotism he stands unrivaled. . . . Every act of his during his government bespeaks one who had no selfishness in his nature. All he did was noble, generous, high-minded, courageous, and to the highest degree upright. But to stern integrity he united great humility and kindness, and a princely hospitality. As a statesman he combined forethought, prudence, and sagacity in counsel, with vigor, promptitude, and decision in action. In dealing with the enemies of his country, he was wary, penetrating, and bold. In directing internal economy of the state, he took a comprehensive view of the real welfare of the people, and adopted the measures best calculated to

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

4th Day: § 166. The Dedication of the Walls
§ 167. Correction of Abuses by Nehemiah

promote it. In dealing, whether with friend or foe, he was utterly free from favor or fear, conspicuous for the simplicity with which he aimed only at doing what was right, without respect of persons. But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God. He seems to have undertaken everything in dependence upon God, with prayer for His blessing and guidance, and to have sought his reward only from God."

Personal Thought: With Psalm 119:17-32 deal as directed to do with vv. 1-16 in Personal Thought of yesterday. If a declaration, do you make it? If a petition, do you offer it? If a confession, do you present it? If a determination, do you will it? Memorize v. 18.

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

5th Day: § 168. The Message of Malachi

"God reveals Himself in His Word as He does in His works. In both we see a self-revealing, self-concealing God, who makes Himself known only to those who earnestly seek Him; in both we find stimulants to faith and occasions for unbelief; in both we find contradictions whose high harmony is hidden, except from him who gives up his whole mind to reverence; in both, in a word, it is a law of revelation that the heart of man should be tested in receiving it; and that in the spiritual life, as well as in the bodily, man must eat his bread in the sweat of his brow."—*Neander.*

By way of review and a final summary: (1) Write out in chronological order in a perpendicular column the names of all the persons who easily come into mind beginning with Abraham and ending with Nehemiah; (2) Set over in a second column on the right the good characters; (3) Set over in a third column to the right the bad characters; (4) Set over in a fourth column your selection of the thirty characters, whose study, on the whole, you consider to be most profitable for instruction and reproof.

Recalling what was noted in Study 30, 4th Day, about the relation of Malachi to Nehemiah, read in the prophecy the words following the expression "Ye say", in 1:2, 7, 13; 2:14, 17; 3:7, 8, 13, 14. Go now over those expressions in order, for the connection in each case. Give a moment to 2:10 and the connection. Does the context justify the popular interpretation? If the universal fatherhood is here referred to would the prophet's reasoning have force? Is he not protesting against alliances with other nations?

Personal Thought: "For I the Lord change not; therefore ye, O sons of Jacob, are not consumed." Some one has strikingly said: "God is patient because He is eternal." Am I wholly free from the trifling which to the reprover answers, "Wherein?" Of what spiritual state is such a question indicative?

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

6th Day: § 169. Some Psalms of the Restoration Period

"I saw a beautiful vase and asked its story. Once it was a lump of common clay. Then it was crushed and ground in the mill, then put upon the wheel and shaped, then polished and tinted, then put in the furnace and burned."—*Selected.*

Of the thirty characters selected yesterday as on the whole most profitable for study, take the first fifteen, and proceed as follows: (1) Go over the list naming aloud the Sub-Period in which each is found (refer if necessary to Diagram III); (2) Go over the list a second time naming aloud any persons of whom you can easily think, who were associated with each character; (3) Go over the list a third time writing down by each name not more than five most prominent traits of character. Select from the list of traits given below, or introduce others as you think best; (4) Go over the list the fourth time selecting for each what you consider to be the most notable characteristic. Would faithfulness be the word to set opposite Abraham's name? What better than persistence could you set over against Jacob?

Some Commendable Traits of Character: Courage, Disinterestedness, Purity, Single-heartedness, Persistence, Faithfulness, Candor, Calmness, Cheerfulness, Contentment, Caution, Promptness, Conscientiousness, Decision, Diligence, Endurance, Earnestness, Fearlessness, Firmness, Generosity, Hopefulness, Kindness, Loyalty, Love, Meekness, Perseverance, Patience, Prudence, Prayerfulness, Reverence, Sincerity, Resiliency, Steadfastness, Sympathy, Self-control, Self-reliance, Thoroughness, Truthfulness, Zeal, Uncompromising Adherence to Conviction. Note how prominent this last has been in successful characters.

Personal Thought: Read vv. 65-80 of Psalm 119, proceeding as suggested in Personal Thought of the 3d Day, this Study. Memorize v. 74. How will my hoping in God's Word be the occasion of gladness in those that fear Him?

Studies in Old Testament Characters

STUDY 30: LEADERS OF THE RECONSTRUCTION PERIOD

7th Day: § 169. Some Psalms of the Restoration Period

"To find the truth and the will of God as expressed in it, to stay by it, love it, make it one's own, defend it to the death,—that is the common goal of religion and of all true science. If one man study the Bible religiously and another study it scientifically, still they are friends and allies unless the one's religion or the other's science is somehow at fault. Indeed, why should your religion exclude my science even here, or my science your religion, if both the science and the religion possess the teachableness and the sweet humility of the little child to which was made the promise of the Kingdom?"—*Bissell.*

Proceed with the second fifteen selected characters as directed in the 6th Day of this Study to do with the first fifteen. Read Isaiah 42:1-9 for a portrayal of ideal character. In vv. 2-4 we have the "Servant" described as: (1) Meek and quiet; (2) Tender and patient; (3) Persevering and hopeful. Look out the expressions on which this analysis is based. Read quotation at head of Study 30, 1st Day. Read Isa. 50:4-9, attempting as you do so to note the prominent features of the character described. Is there any similarity between this description and the one in Isa. 42:1-9? The "Servant" passages culminate in 52:13-53:12, which you should read.

Personal Thought: Do with vv. 97-112 of Psalm 119 as directed in Personal Thought of 3d Day in the present Study. Memorize v. 97. Live v. 112 from henceforth.

Date Due

28 '41

D 5 - '41

O 5 '42

F 1 '45

My 7 '43

Ap 7 '47

F 23 '48

MY 25 '48

FE 14 '52

MR 10 '52

AP 8 '53

BS188 .A12 1900
Old Testament records, poems and
Princeton Theological Seminary-Speer Library
1 1012 00059 5894